CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

RUFUS A. JOHNSON, EDITOR. BOSTON, SATURDAY, JUNE 13, 1840. NO. 1028.---VOL. XIX.—NO. 24.

RELIGIOUS MISCELLANY.

For the Register and Observer.

Mr Editor.—I send you the substance of a reply to the question whether a system of doctrine should not be taught to the older classes in our Sunday Schools, or the Bible classes, which appears to me worthy of more than a single individual's attention. It will be perceived that the writer refers to young pupils. I presume he would not object to teaching such a system to adults. He applies the term Bible classes, also, to younger pupils than are connected with them in many schools.

Your's, R. F. S.

Leominster, June 2d, 1840.

The fifth Interrogatory requires a more extended notice.

This question does not involve the inquiry whether all instruction upon doctrinal points should be avoided, as texts occur, in the study of the Bible, of a doctrinal character. To teach 'a system of doctrine' is understood to mean, either that a text book upon doctrines should be systematically taught to a Bible class, or that the teacher, dispensing with books, should explain those portions of the Scriptures which are doctrinal, and are relied upon by the various sects in support of their views, or that both modes should be combined. The inquiry then is, whether it is expedient that our older and more advanced Bible classes should for a time, study a system of doctrine, systematically and exclusively, that they may become acquainted with the arguments and proofs in support of the Unitarian belief, and with the true explanation of those texts upon which other sects rely to establish a different creed. Or will it be better to postpone such inquiries to a later period, and will our classes be more usefully employed in acquiring the habit of interpreting the Scriptures, in studying the character and precepts of our Savior, and in imbibing his spirit?

In view of the age and attainments of Bible Classes, the opinion is adopted that it is not expedient to teach them a system of doctrine. It is true that this has not been, and probably is not the prevailing opinion of the Christian world. The Westminster Catechism was drawn up upon the idea that children should be instructed in the dark doctrines of the Trinity, total depravity, unconditional election, justification by faith alone, and other abstruse doctrines of Calvin. In modern times, we have Mr Barnes' Notes for the use of Sunday Schools, in which much pains are taken to prove and inculcate the trinitarian hypothesis, and texts are relied upon to establish this doctrine, which no learned and discreet Trinitarian would dare to cite in its support in a controversy with a skilful opponent. We suppose that due care is taken by Calvinists, at the present day, that the young should be early taught what they consider the fundamental doctrines of the Bible.

We object to the plan of teaching Bible classes of young persons a system of doctrine.—1st, because it would be a premature study. Many of the doctrines controverted among Christians, are abstruse, of a metaphysical character, involving the profoundest reasoning, and requiring the exercise of the acutest and most disciplined intellect. It would seem that even students in divinity ought to make doctrinal studies the concluding part of their professional education. Under what degree of preparation and what amount of biblical learning, should the theological student enter upon the examination of the fundamental doctrines of the Bible? This question we are incompetent to answer. But manifestly the greater his knowledge of the language, history and antiquities of the Jews, and of the Mosaic Dispensation, the more thorough his acquaintance with the Bible and the principles of interpretation, the more perfectly disciplined his mind has been in these studies, the better would he be fitted to accomplish successfully that most difficult of all his labors, to wit, the work of determining the fundamental doctrines of Christianity. Now we think that the same reasoning applies to the pupil of the Bible class as to the student in Divinity, because in both classes there is great advantage, not to say necessity, of commencing the study of a system of doctrine with as much maturity and discipline of mind, and of auxiliary learning as can be had. It is no part of the Unitarian faith that children should be taught incomprehensible doctrines, or that the youthful mind should be melted down to a blind attachment to any opinions, long before the period when they are able to comprehend the reasons and arguments upon which those opinions rest. Is it not true that the whole time which our Bible classes can spare for this noblest of human inquiries, should be employed in such a study of the Bible as will best fit them to understand its meaning, to realize its truth and obey its injunctions, and for this, among other reasons, that they will thereby be prepared for the examination of a system of doctrine and of the tenets of the different denominations of Christians at a maturer period of life.

Let not the young take their religious opinions upon authority. Let them have the best preparation we can give them for the difficult task of examining the disputed doctrines of our religion. Let them have, to the highest degree practicable, a good knowledge of the Jews; their character, opinions and customs. Let them first be well grounded in the geography of Palestine. Give them the largest possible experience in comparing Scripture with Scripture. Establish the habit of rendering the figurative language, so much employed in the New Testament, into the literal, and often more restricted construction which its true meaning requires—habituate them to look beyond the purport of single insulated texts, to the scope and great purpose of the writer. Inspire them with a profound reverence and love for God. Give them, if possible, the spirit of Christ—fill their souls with a deep conviction of the truth of revelation, with an earnest desire to possess the purity and excellence required in the gospel, and with a realizing sense of the glorious destiny of the sincere, faithful Christian. And then they will be prepared to enter upon the examination of systems of doctrines, to determine for themselves what opinions and tenets they ought to adopt. Who does not see that to accomplish this work of preparation, all the time which our Bible classes can devote to the object, are lamentably inadequate.

2. In the second place, it is contended, that, great as may be the importance of clear and settled views of Christian doctrines, the young should postpone the systematic study of them to a later period, because there are attainments of paramount importance which should be first secured and which require all the time the young can find for the study of the Scriptures in the Bible class. This higher object is the formation of the Christian character, the becoming the sincere, earnest and devoted follower of Christ. How difficult it is to accomplish this work in the minds and hearts of youth, every experienced teacher knows. This object well secured, and we are certain of the future progress of the young Christian in the knowledge of sound doctrines—if once the hearts of the young are deeply impressed with the religious sentiments, they will not fail to seek for clear and settled opinions upon the great points which divide the Christian world. On the other hand, the study of creeds and abstract doctrines does not greatly tend to impress the heart—to awaken and strengthen the religious sentiment. Hence in teaching the New Testament to the young, we love to dwell on the sermon on the mount, the parables and teachings of our Savior,—and who would substitute for these the Epistles of Paul to the Romans? We might appeal to the Christian parent and ask him what he feels to be the first and most pressing concern in the religious education of his children. First, of all, he will tell us, endeavor to reach their hearts. And, if on his dying bed, he calls them around him to give them his farewell advice, are doctrines then uppermost in his mind? In that trying moment, theological opinions are forgotten. His parting instructions are all of a practical character. He then implores them to remember their Creator, to give Him their time and talents,—to devote their days to the cause of virtue and holiness—to live for their fellow-men—to deny themselves and take up their cross and follow their Lord and master. All sects come to these topics at last, and who has ever spent his last hour in inculcating the dogmas of his party and the soundness of his creed? Now we think that the Sunday School teacher should begin where the dying parent ends, and should first and last, strive to impress heartfelt sentiments of religion upon the hearts of his pupils, and that we should feel little anxiety to postpone this all important work for the purpose of giving a systematic attention to the doctrines held by his own or other denominations of Christians. To give a Bible class such a knowledge of the Scriptures as they should, and can acquire, and to render them sincere, devoted Christians will surely require the whole period of youth, and the most faithful and devoted efforts of parents and teachers—and how many ministers of the gospel find a life-time too short for these great purposes.

3. In the third place, it may well be doubted whether our older Bible classes would be sufficiently interested in the study proposed. Without such interest, it would be entirely inexpedient. It is true that, to some minds, even in early life, abstruse and subtle investigations in theology are congenial and agreeable; and one danger would be that the proposed course of instruction might render this class of minds polemical and uncharitable. The love of controversy and a taste for polemics are not to be encouraged in the youthful inquirer after Christian truth. Unless such a course were conducted with great skill and judgment, uncharitable feelings would be developed and fostered. The mild and charitable spirit of the gospel has often been chilled by the habit of writing or reading theological controversy: and the young are not the better prepared to resist such untoward influences, from the fact that with them the feelings are ardent and the judgment immature. But as above stated, we should fear that a far greater proportion of our pupils would not be sufficiently interested in the study of a system of doctrines. Its abstruseness and difficulty are repulsive to young minds. The greater the progress made in the divine life and in the acquisition of the spirit of Christ, the more disinclined would many young Christians be to dwell on the dark, cold and contested topics of religious creeds. The interest in doctrines usually springs up at a more mature period of life, when the intercourse of society leads to the frequent discussion of the tenets of the various sects, and the controversies of the times force us to read and reflect upon them.

4. In the fourth place, the study of the Bible and of works which will aid in its explanation should occupy the time of the young, to the exclusion of doctrines, because the former is less likely to secure a due attention in manhood than the latter. In our country, abounding in active sects, and filled with religious publications, there is less danger that religious men will neglect to read and reflect upon doctrinal subjects. All denominations take special care that the world shall be provided with vindications of their respective tenets: They meet us at every turn and we see how many Unitarian publications in defence of their peculiar views are annually put within our reach. But the critical study of the Bible requires systematic instruction, mutual cooperation, various books and much careful comparison. These are obtained in a good degree at our teacher's meetings and are by them imparted to the pupils of our Bible classes. On the other hand, is not even the habitual reading of the Bible sadly neglected by adult Christians, and when they read it, is this reading of it, as very often conducted, to be compared with the systematic, deliberate inquiry and explanation, the careful examination of commentaries and the earnest enforcement of the great truths and duties taught in the Scriptures which are enjoyed by many a Bible class of our Sunday Schools? Men are not disinclined to read a book in defence of the views they have adopted, and many are disposed to become acquainted with the arguments by which the opinions of other denominations are defended. But how rare is it for laymen to engage in a careful and thorough study of the Scriptures. We must rely on Sunday Schools for securing this most desirable improvement, and especially upon a practice which we trust will become far more general than it now is, of our older classes continuing to be pupils as long after the season of youth has passed as is consistent with a just regard to their highest interests and most solemn duties.

J. G. K.

For the Register and Observer.

ECCLESIASTES XII.

Remember thy Creator now,
When darker days draw nigh,
While morning breezes fan thy brow
And bright hopes fire thine eye;

While sun and moon and stars shine down
In beauty on thy way,
Nor clouds of sin and sorrow frown
To dim the heavenly ray.

A day of darkness there shall be,
When from the depths of woe
Thy heart may whi-per bitterly:
I find no joy below!

The keepers of the house that day
Shall quake with sudden fear;
And the strong men shall bow themselves,
When that stern sound they hear.

The grinders, few and faint, shall cease,
And, when their sound is low,
Through all the streets a voice shall pass
Of wailing and of woe.

Then shall the street-doors all be shut
And silent as the tomb;
And they that from the windows look
Shall see a deathly gloom.

The voice of morning's earliest bird
Shall break the old man's rest,
But music's daughters shall no more
Have power to soothe his breast.

Then he that walks shall tread with fear,
And when he lifts his eye,
Shall start and shudder to behold
The cloud that frowns so nigh.

Then shall the almond tree grow old
And whiten to decay;
The locust's song be troublesome
And hope shall pass away.

And man shall seek his last, long home
And bending mourners go
About the streets in sad attire,
With signs and sounds of woe.

Then shall the silver cord be loosed;
The golden bowl shall lie
Broken beside the well of life
Whose fountains all are dry;

The pitcher by the fountain's brink
Shall useless lie that day;
The cistern wheel shall draw no more,
Shattered and cast away.

Then shall the dust to dust return—
Clay join its native clod;
The trembling spirit shall return
To Him who gave it—God!

TO YOUNG MEN.

A warning voice.—A writer in the Knickerbocker draws, in the subjoined brief sketch a revolting picture. Yet how many young men are chasing gilded butterflies, things of a day! 'How superior, thought I, is the love of this young girl, unaccustomed to the world, to that of the heartless and false doll of dress, whose every word is for effect, and every thought a desire for admiration; who can sacrifice domestic pleasure, and follow fashion and vice—vice of thought—who lives only in crowds, and is miserable alone; who loves supremely, and takes a husband for his carriage and house, and enters matrimony for the liberties it allows her. There are such women; the idols of the ball-room, and the belles of the watering places. They enjoy a butterfly celebrity, and then decay early in mind and body, victims to fashion or worse. What thoughts must linger around the bosoms of such women on their dying beds, as they think of their neglected God! Young men know not what they follow, as they glide on in the wake of the syren of the dance. They are the false lights which meteors hold out to draw the tumbling ships upon the rocks. They lure us on with music and the pattering of tiny feet, and jewelled fingers, and false smiles and false hearts; and when the victim is caught, like the veiled prophet, they display their awful hideousness. No, no! Love is found in gentle hearts. It dwells not amid the riots of pleasure; it dies in the glare of splendor, and cannot live in a heart devoted to dress and weak follies; it is more matured in quietness than loud applause, or the world's praise. Give me the sharply defined feelings of a young and timid girl, and I leave you to the professions of the gaudy coquette. Give me the beaming glances of a liquid eye, and I yield the bright and flashing blaze of the proud beauty to others.

SUBJUGATION OF THE PASSIONS.

If thou wilt exercise dominion, let it be over the ferocious beasts within thyself. 'How!' you reply, 'ferocious beasts within myself,—what do you mean?' I mean that ferocious beasts do indeed exist within you, and in great numbers. You are astonished at my language, but listen to me. Is not anger a ferocious beast? Are not revenge, avarice, fraud, impurity,—are they not ferocious beasts? Assuredly, and much more so than the dog, the bear, the viper, or the wolf. What do you gain by commanding without, if you are enslaved within?—to rule over the brute creation, when you are yourself ruled over by your passions? Begin, then, by being master of yourself. It can never be imputed to you as a crime that you may not be able to tame a lion, but to be unable to get the better of your anger is an unpardonable weakness.—*St. Gregory of Nassau.*

DR KIRKLAND.

[From Mr Young's Discourse.]

This is the place for me to introduce a brief biographical sketch written by himself, 'begun,' as he says, 'August 1789, a little after I graduated at Harvard University.' I esteem it as a singular good fortune and privilege, that I am able to avail myself of this autobiography. To me it is hardly less precious than the famous Ashestiel fragment in the Life of Sir Walter Scott. I will not mutilate it by the omission of a single word. I only regret that there is no more of it, and that he did not afterward see fit to bring it down to a later period. It is as follows.

'To review the past, that we may more wisely plan our future conduct, is certainly proper and natural. The past time of my life appears almost a blank upon review, except a few heavy misfortunes and prosperous occurrences, which serve as resting-places to the memory, and make the recollection interesting.

'The years of my childhood have passed swiftly and sweetly away. Recollection paints them in the most charming colors. All was innocence, enjoyment, and hope, except now and then a disappointment in my juvenile pastimes, or a parental chastisement, cast a temporary gloom over my mind. But I am led to conclude that in those periods of my life my means of happiness were more exactly proportioned to my capacity of enjoyment, than now. I was not then haunted with anxieties and fears, nor sighing after a thousand unattainable enjoyments. I was not then corrupted by vice, nor vitiated by art. Early taught to repress unreasonable desires, and seek delight from the pleasures of a good conscience, the love and esteem procured by an amiable, decorous and manly deportment, I wished no other satisfaction. I recollect how my heart throbbed with virtuous emulation; and the applause and preference I received for excelling, and the love which others bore me for my good nature and condescension, filled me with tumultuous palpitations, and gave rise to a very keen and restless ambition. This continually increased in me from my first attempts upon elementary learning, at four years old, till I left Andover Academy at fifteen to enter Harvard College, in May, 1786.

'At this Academy, under the present Professor Pearson, for whom, though generally disliked, I had a sincere respect, I was diligent in my studies and regular in my behavior. He was so obliging as to call me the best scholar, but one, that he ever had. In about two years after I went to the Academy, I entered the Freshman Class, the last quarter. While there, (at Andover) I never associated with the loose or unprincipled. I cultivated very assiduously the friendship of Mr and Mrs Phillips, to whose generosity I was indebted for a year's board and schooling, and endeavored to be obliging and agreeable to all. I left it for the University with such promising symptoms, as well as considerable acquisitions, that my friends entertained great expectations concerning me.

'I had not been long in College before I began to relax in principle and conduct. My class was large, and a spirit of *buckism* was universally prevalent among them. I did not, however, lose my thirst for knowledge or sense of honor, and thought I studied as much as I had time to. I went into and received more company, however, than was necessary; though those who were good scholars, and reputed the most choice lads, were as dissipated as myself. The imputation of a plodder was deprecated above all things; so we often used to spend the day in pleasure and the night in study. I was not so irregular in this respect as some; but felt myself so criminal that I was always promising myself a complete reformation, the next week, the next quarter, or the next year. But this did not take place; though except two or three times, I was never punished for absence from College exercises. Though my class were pleased to call me their best Latin scholar, though I was several times distinguished by appointments from the Government, and though I had some praise for my English composition, I was never so completely devoted to my studies as I ought to have been. I wasted much time, much money, some virtue, and some health. For some irregularities I incurred my father's displeasure, and fell far short of his wishes and expectation in every thing.

'For the first part of my College life, I was as happy as perhaps any one ever was for so long a time together. Naturally sanguine, hope supplied each want of enjoyment. One misfortune befell me in my junior year, which this world can never repair. My mother, on January 23d, 1788, died. The highest pleasure I could enjoy was that of pleasing her; and her influence over me was so great that I never deviated from rectitude without feeling myself particularly culpable on her account. Her affection to her children was as great as her sensibility was exquisite. She seldom spoke of their welfare without tears, nor ever remitted her exertions to promote it. She found her chief consolation, under every sorrow and disappointment in religion. In the doctrines and promises of Christianity she had an unshaken faith: its precepts were her delight, and their practice her ornament. In her expiring moments she felt its supporting power. When she perceived the hand of death ready to snatch her, she bid a calm farewell to her surrounding friends, and with joyful confidence commited her spirit to her Savior. May her early and constant instructions, her earnest exhortations to goodness, her excellent example, and triumphant death, be indelibly impressed on the minds of her children, and form the directory of their lives. Go, gentle spirit, to thy native region, and join the kindred throng of raptured spirits in bliss to hymn the praises of their great Creator. Thy genial virtues shall flourish in immortal vigor, and thy reward be vast as thy desires and lasting as thy existence!'

SELECT PARAGRAPHS.

Sitting down among my books, I dare not reach forth my hand to any of them, till I have first looked up to heaven, and craved favor of Him to whom all my studies are duly referred; without whom, I can neither profit nor labor.—*Bishop Hall's Life.*

Preach without restraint, intercede warmly; invite powerfully; persuade forcibly; urge incessantly, the great salvation; cry aloud, 'Whosoever will, let him take of the water of life freely.'—*Gilbert's Address to Pritchard.*

Since I began to beg God's blessing on my studies, I have done more in one week than I have done in a whole year before.—*Dr Payson.*

Three things make a divine—meditation, prayer, and temptation; and three things are to be done by a minister;—1. To read the Bible over and over; 2. To pray earnestly; 3. Always to be a learner.—*Luther.*

All men are orators when they feel. The language of the heart has an unction, and an energy, which no eloquence for sublimity can reach.

Such an eloquence as makes the hearers look grave, and, as it were, out of countenance is the properest.—*Bishop Burnet.*

It is said of the late Rev. L. Richmond, that 'Christ Jesus was the soul of all his discourses; every precept, every promise, derived its force and value from his bearing and relation to Him.'—*Grimshawe.*

Spirituality of mind is the main qualification for the work of the ministry.—*Urquhart.*

I observe in my mind a sinful anxiety to preach well, rather than a holy anxiety to preach usefully.—*Hinton.*

A sermon that has more head infused into it than heart, will not come home with efficacy to the hearers.—*Cecil.*

In every sermon let something be practical.

How often has it been found, that when ministers have felt most embarrassed, the most effectual good has been done to the people. O for hearts entirely resigned to the will of God.—*S. Pearce to Dr Ryland.*

Be faithfulness, rather than fame, your object.—*Bishop Bagot.*

Nothing is gained by driving and scolding. Every thing almost may be done by drawing, and melting, and winning.—*D. Stoner's Life.*

A FAMILY OF MINISTERS.

The following may be relied on as a correct statement of facts. The father, who has been allowed the privilege of preaching at the ordination of four sons, is the Rev. Leonard Worcester, pastor of a church in Peacham, Vt.; the four sons being the Rev. Samuel A. Worcester, Missionary to the Cherokees; Rev. Evarts Worcester, late of Littleton, N. H., who deceased a few months after his ordination; Rev. Isaac R. Worcester, successor of his brother at Littleton; and Rev. J. H. Worcester, of St. Johnsbury, Vt. The only surviving son is now preparing for the ministry. One elder and two younger brothers of the father of these sons were also ministers, viz:—Rev. Noah Worcester, D. D., formerly of Thornton, N. H., and late of Brighton, Mass.; Rev. Thomas Worcester, late of Salisbury, N. H., and Rev. Samuel Worcester, D. D., late of Salem, Mass., first Cor. Sec. of A. B. C. F. M. A sister, too, was the wife of the late Rev. David Smith, of Meredith, N. H. These brothers and sister were sons and daughter of the late Noah Worcester, Esq., of Hollis, N. H., whose father was the late Rev. Francis Worcester, formerly for some years pastor of a church in Sandwich Mass., and afterwards, for many years, an itinerant minister in Massachusetts and New Hampshire. Besides those already named, two grandsons of Noah Worcester, Esq. are ministers of the same denomination, viz: Rev. Samuel M. Worcester, of Salem, Mass., and Rev. David P. Smith, formerly of Sandwich, N. H., now, it is supposed, in the State of Maine; and two granddaughters, married with ministers, viz: the late wife of Rev. Stephen Bliss, of Illinois, and the wife of Rev. Jacob N. Loomis, of Hardwick, Vt. Three other grandsons are also ministers in the Swedenborgian connection, viz: Rev. Samuel Worcester, of Bridgewater, Mass.; Rev. Thomas Worcester, of Boston; and Rev. Henry A. Worcester, of Portland, Me.

The mother of the sons of Rev. Leonard Worcester, was the youngest of nine sisters, six of whom were daughters of the late Rev. Samuel Hopkins, D. D., of Hadley, Mass., and the other three were daughters of Mrs Hopkins, by her former husband, the Rev. Chester Williams, the predecessor of Rev. Dr Hopkins in the ministry at Hadley, as well as in the matrimonial relation. One of the half brothers of Mrs Worcester was the late Rev. Nehemiah Williams, of Brimfield, Mass., and one of the half sisters was the late wife of Rev. Nathaniel Emmons, D. D., of Franklin, Mass., now, probably, the oldest minister in that Commonwealth, if not in all New England; being (April 22) within nine days of 95 years of age. One own sister was the wife of the late Rev. Samuel Spring, D. D., of Newburyport; another (the only one of the nine who now survives,) was wife of the late Rev. Samuel Austin, D. D., formerly pastor of the first church in Worcester, Mass.; afterwards President of the University of Vermont, and still later, pastor of a church in Newport, R. I., and a third was the wife of Rev. William Riddel, formerly of Bristol, Me., and now resident at Deerfield, Mass. Of the grandsons of the Rev. Dr Hopkins, besides the four Worcesters, five are ministers, viz: Rev. Gardiner Spring, D. D., of New York; Rev. Samuel Spring, of East Hartford, Conn.; Rev. Samuel H. Riddel, late of Glastenbury, now editor of the Congregationalist, Hartford, Conn.; Rev. Samuel Hopkins, of Saco, Me.; and Rev. Erastus Hopkins, of Troy, N. Y. The last two are sons of Capt. John Hopkins, of Northampton, whose only daughter is the wife of Rev. John Wheeler, D. D., President of the University of Vermont. The wife of Rev. Jacob Ide, D. D., of Medway, Mass., too, is a daughter of Rev. Dr Emmons, and of his wife above named. To all which it may be added, that the father of Rev. Dr Hopkins, of Hadley, was the Rev. Samuel Hokpins, formerly of what is now West Springfield, Mass.; and his mother was a daughter of the Rev. Timothy Edwards, of East Windsor, Conn., [sister of President Edwards] and grand-daughter of Rev. Solomon Stoddard, of Northampton.—*Boston Mer. Jour.*

[From the Western Messenger.]

TO OUR FRIENDS.

The Western Messenger resumes its duties with the present number; and its editors take the earliest opportunity to say, that they have never felt so strong a conviction of the importance of this periodical, nor so good a hope for its success. If our friends will give us their aid, we pledge ourselves that this small, though not feeble Monthly, shall never be abandoned, till some more efficient organ of Truth supplies its place. The Messenger has done good, if we may trust the friendly commendations it has received; it is destined to do more, unless we are deceived in thinking our faith a vital one; and the present is a suitable occasion to describe what *we* consider to be its peculiar vocation, premising that we do not wish our contributors to be bound by *our* notions, and inviting all friends of religious liberty, rational piety and charity to use our pages in the way they think best.

Let the Western Messenger be devoted to a diffusion of the *Spirit of Jesus.* We will explain our meaning. As we understand the end of our Savior's mission, it was to live a perfect spiritual life. God sent, in the fulness of time, a pure moral being upon earth to be an *Ideal of Goodness.* In no way could man's whole nature be so powerfully addressed, as through a divine character manifested in conduct. Man is affectionate; the Supreme Being, from his in comprehensible majesty, is often an abstraction rather than a real person to us; and in Jesus the image of his holiness was embodied, as an object for our love. Man is imaginative; and in the triumphant innocence of a crucified and ascended Master, a symbol was presented of the peace, which our hopes desire. Man is imitative; and a faultless model was set before us in the Son of God. Man is moral; and the most powerful motive appealed to our wills, in the unsullied rectitude of the Son of Man. Man is intellectual; and in the benign disinterestedness of Him, who was filled with the Father, our highest thought of moral beauty is satisfied. Could we be imbued with the faith, the hope, the love of Jesus, we should become indeed the children of God. 'Beholding as in a glass the glory of the Lord, we should be changed into the same image from glory to glory.' The kingdom of God will come by the renewal of spiritual life in individual souls; and this moral re-creation of our hearts can be most effectually wrought by entering into the character of Jesus, by comprehending his design, appreciating his principles, and learning to apply his rules to daily duties as they arise in all social relations. We are to be morally perfected by becoming inspired with the Spirit of Jesus.

As we understand the Gospels, the doctrines which our Savior taught were *moral*, not *speculative*, and addressed to conscience rather than the intellectual nature. And therefore we would have our own thoughts and the thoughts of our readers directed more to religious convictions than to theological arguments. Again let us explain our meaning. Throughout the biographies of the Prophet of Nazareth, not an instance is mentioned, in which he entered into lengthened discussions as to the being and nature of a God, as to his attributes or relations. He never seemed to recognize the possibility of doubts in any pure mind. His appeals were always to the unextinguished, unextinguishable spirit of reverence in the soul. His whole life, in every word and deed, was a manifestation of his gratitude, his trust, his devotedness. He was one with the Father. Father! this was the only name, by which He could express his overflowing sense of the unspeakable goodness of God. His proof of a Deity was an unquestioning reliance on a providence; his argument for the Supreme Being's perfections was a self-sacrificing obedience; his best assurance of divine mercy was a condescending sweetness, which raised the fallen, and sought to find the lost. 'He that hath seen me hath seen the Father.' Again, we examine the addresses of Jesus in vain to find any elaborate reasonings upon the subject of immortality. The great conviction, that God would still be the God of souls he had loved, that he would not forget those he had once blessed, would not disappoint their hopes of higher goodness and truer peace, grew at once out of his faith in a Heavenly Father. 'God is not God of the dead, but of the living.' How can the good die? How can those, in whom the spirit of life dwells, pass like a dream from existence, merely by the accident of bodily dissolution? Jesus always spoke of eternal life as something now begun in every believing heart. He was himself already in heaven. In intimate friendship with the eternal Spirit, he had entered upon an illimitable progress toward perfection. The continued growth of a soul truly quickened was not a thing to be questioned, discussed and proved. It was a sublime reality, to be felt and asserted. The place, the time, the modes of that existence were speculations, which He left altogether aside. 'This is Eternal Life, that men should know thee, the only True God, and Jesus Christ, whom thou hast sent.' Once more; Jesus never gave detailed descriptions of human nature. He addressed himself directly to the soul; to the soul conscious of weakness, yet strong in hope; burdened with sin, and longing for liberty; blinded with passion, still seeking light; sorrowful, but forever craving peace. 'God sent his Son into the world not to condemn the world, but that the world through Him might have life.' The sad facts of our moral struggle were understood, not re-

lated. Man is walking amid the grandest spiritual wonders, blind and deaf, recognizing only by a passing touch the sublime presence which forever guards him. By prayer, by watchfulness, by humility, by faithfulness, he must be born again into the world of light, for which his Creator destines him. Jesus taught the urgency of our moral needs by his earnest appeals to our highest nature; he revealed his sense of the intrinsic worth of human beings by a love which found in the most degraded something to respect; and his hope for our redemption broke forth in the triumphant promise, that his very hour of agony should give him power over all souls forever. Thus to our understanding our Savior's instructions were pre-eminently moral. This was their peculiar characteristic. We would seek to copy this divinest model of teaching, by having our whole souls so baptized into 'the spirit of adoption' and 'the hope of glory,' as to see all subjects in the light of heavenly truth.

From these various considerations it will appear evident, that, in our opinion, the Western Messenger ought never to be the organ of a sect. '*Sectarianism is Heresy*,' we regard as one of the best sayings of our time. We seek union, not division. If we know our own hearts, our solemn purpose is to co-operate with the good of all parties, sects and denominations. We would preach and practise Christian Eclecticism. We would 'prove all things and hold fast the good' everywhere. We would imbibe from our brethren their best spirit; we would open our minds to all the suggestions they can communicate. And on the other hand, we would be frank, unreserved in the expression of our own sentiments. In simplicity, without fear of misconstruction, desire of favor, pride or policy, we would declare the truth committed to us. The weary wilderness of theological strife, we trust, lies behind us; prophets from their Pisgahs behold the promised land of charity, and pioneers of every sect bring in rich clusters from vines of peace. In all religious movements of the day, a revival of pure affection is sought rather than a correctness of creed; and the various philanthropic enterprises, which promise really to christianize men, and not merely christen them, unite the best hearts from every fold. The history of sects is well known. The simplicity of the Gospel seemed tame to men whose ingenuity had been nursed by mysterious speculations. The Jewish Cabalists, the Oriental Gnostics, the New Platonics mingled their subtleties with the sublime moral truths of Jesus. Then came heresies, schisms, councils, mystifying in countless ways and degrees the few grand doctrines of the word of life. But the spirit of Jesus has been too mighty for these perverse influences to subdue. It has for eighteen centuries been silently working in humble hearts, sanctifying through them society. And now a better and a brighter day is opening before us. It needs no gift of prophecy to foresee, that the time is not distant, when creeds, and platforms, and systems, and articles will cease to be the bonds of connection among Christians. Human yokes and halters must be broken. 'Mene, Mene, Tekel, Upharsin,' is written on all spiritual Bastiles. In every denomination are hearts deeply meditating on the 'New Commandment;' and surely as the Prince of Peace shall come, must the true *test of discipleship*, which He gave, be recognized, 'by this shall all men know that ye are my disciples, if ye have love one to another.' This jubilee of true liberty we would hasten. We would dwell upon the grand essentials in which all agree, not upon the trifles in which they differ. We bear indeed the name Unitarian. It is a name, which in the present state of the Christian world, we are bound to wear. But we would gladly change it. Not because it is everywhere spoken against; for so long as the truths, of which it is the symbol, are unacknowleged, we feel constrained, by our love of our Master, and our reverence for what we consider the faith first delivered to the saints, to use it. We dislike the name Unitarian, because it is a mere scholastic title, associated with thoughts of the unworthy dissensions which have disgraced Christendom, and because it does no justice to the spiritual tendency of our body. We would be distinguished, if indeed there is necessity for the division of believers into separate bodies, which we doubt, by a truly Christian badge. The first disciples were called *Brethren*. Beautiful and holy name! significant at once of their faith in a common Father, and of the law of love by which they were bound in mutual duties. Brethren—Christian Brethren; thus would we call ourselves, and open our communion to 'all who love the Lord Jesus Christ in sincerity.'

The leading aim of the Western Messenger we think then should be the inculcation of a spirit of Life—individual and social Li e. We would seek to conceive and realize an Ideal of Humanity. The temple in which the Holy Spirit loves to dwell is a true man; the acceptable worship is a pure character, manifested in acts of dignity and love. The end of existence is growth; progress is the vital law of the soul; hope will admit no limit but perfection. Man's restlessness is a sign of his grand destiny. Even misdirected energies reveal his greatness. The whole discipline of providence is a proof of God's interest and regard. In Jesus we see our perfected nature. In this view the whole of being, all powers, all circumstances, the grand relations, the minute details of earthly existence become sublime. As t'e Master teaches his pupils to draw straight marks and outlines, and to copy fragments, that his hand may be formed; so by the ever returning perplexities of this work-day world, God is training man to the art of virtue. We would strive in every way, by essays, tales, biographies, poems, translations, extracts, maxims, to show the worth of true Manhood. Again; we see a progress in the past history of our race; we feel that a mighty power of good is stirring now in society; we believe in the coming of the kingdom of God. We have full faith that the time is approaching, though it may yet be distant, when national greatness will be tested by virtue and wisdom, and not by numbers, wealth, or extent of possession; when the only policy tolerated will be rectitude; when the object of legislation will be not only the common weal, but the highest good of individuals; when those men will be raised to power, who in their characters embody true greatness, and thus prove their right to rule; when measures will be the result, not of artful manœuvering or party sway, but of the consenting judgments of an intelligent and upright people; when castes will be broken down, and reverence and courtesy act freely; when servitude, military glory, the sway of fashion and the tyranny of public opinion will be banished; when all will seek to give the most favorable opportunities to each, and each will find his highest joy in blending his energies with the best designs of all; when among men, as 'with God there will be no respect of persons.' We would lend what aid we can to bring on this glorious consummation, by the statement of great principles, by the exhibition of social needs, by encouraging all enterprises of true charity, of moral or intellectual improvement, by descriptions of scenes now occurring, by illustrating in every way the idea of Brotherhood.

Such is *our* conception of what the Western Messenger should be. The aim is high, but we do not see why th object cannot be attained in a Monthly, as well as in a Quarterly, or a volume; and time and place, we think, encourage the attempt. But we end, as we began, with saying to all, who wish to see the monkish cowl removed from the simple beauty of our faith; to all, whose souls feel the duty and the privilege of spiritual freedom; to all, who desire individual and social progress—Brethren! speak out what your hearts and reason dictate. Our pages are open. Only speak strongly, candidly and kindly.

W. H. C.

FEAR OF DEATH.

If we inquire of those who are accustomed to observe the actions and sentiments of the dying, we shall find that, except in a few acute diseases, attended with agitations and convulsions, which exhibit only the appearances of pain, most men expire quietly, and without the smallest indication of uneasiness. The greatest part of mankind die without being sensible of the fatal stroke; and, of those who preserve their senses to the last groan, there are very few who do not entertain some hope of recovery. Death is a spectre which terrifies us at a distance, but disappears when we approach it more closely. That the succession of ideas may be so rapid as to give a moment the appearance of an age, and thus to subject our departure from existence to excruciating torture, has been supposed, without a single proof in its favor, and against all probability and analogy; excessive pain extinguishes all reflection; yet symptoms of the latter appear in the very moment of violent death. When Charles XII. received the blow which terminated in an instant, both his enterprises and his existence, he clapped his hand upon his sword. The mortal pang, since it excluded not reflection, could not have been excessive. He found himself attacked, and determined to defend himself; it is evident, therefore, that he felt no greater pain than he would from an ordinary stroke. If it were easy to dissipate the terrors caused by the anticipation of what is to happen after death, and to quiet the minds of men concerning the undiscovered country beyond the grave—the Tartarus, with its judges and furies, its lakes of liquid fire, and other hellish apparatus—as it is to prove that the termination of existence is not physically painful, the human race would be most signally benefitted, and would no longer have to envy brutes their peaceful death.—*Rees.*

For the Register and Observer.

OUR SAVIOR'S GOLDEN RULE.

Oh that it were engraved in legible characters, upon the tablet of every heart, never to be effaced; 'All things whatsoever ye would that men should do unto you, do ye even so unto them.'

Were this spirit universally manifested, and mankind to conform to this great principle of moral duty, what a transforming influence would be witnessed in society, what sin and misery would be prevented, what a degree of virtue and happiness would abound! Man would no longer hold despotic sway over the mind of fellow man, he would place no barriers in the way of that everlasting truth, which is as immutable, as its Author, and destined to emancipate the world. The artificial shackles, which human cruelty have placed upon the physical frame, would be riven; and the guileless victim of oppression, would no longer quail, beneath the scourges of heartless barbarity. The arm of the conqueror would be staid, in his bloody career; naval fleets would be no longer needed to protect our commerce; the strong would not prey upon the weak; but all mankind would look upon each other as brethren, live together in harmony, and universal peace would prevail. Beautiful as this picture may be in prospect, yet every day affords lamentable proof, of a disregard of our Savior's injunction even by many, who profess to be his disciples. Why is it so? If they are filled with their Master's *spirit*, why not strive to do his *will*? Vain are their professions of attachment to his cause, while they indulge in acts of dishonesty to their brethren. Vain their pretensions of regard to their fellow creatures, while avarice holds her sway over their actions, counteracting all that is good and noble, in their nature, and placing on the altar of mammon, a conscience sacrificed to worldly gain. The hypocrisy of such, may not be unmasked, to eyes of flesh, but the spirit of God, dwelling in them, doth pass judgment upon their actions, their condemnation is sure.

Yet the dissembler does not easily escape detection, even from his fellow mortals. At times, when perhaps, he is altogether unconscious of it, by circumstances that he did not foresee, by acts that could not be concealed, his real character is brought to light, and stript of his false garb, disrobed of his assumed pretensions, his future actions are suspected, while he, himself, may be insensible, that a shadow of suspicion has ever passed over his character. 'The children of this world,' are often eagle-eyed, to detect the failings of those, who profess to have 'their affections set on things above.' The slightest aberrations from duty, are quickly recognised, and Christianity itself has a stigma and reproach cast upon it, through the misconduct of those, who are its professed followers. Would Christians, then be consistent, they must practise the 'golden rule' of duty. Not suffer themselves, even in the most trivial cases, to depart from its important requisitions. The satisfaction of conscience, the peace of mind, attending such a course, will more than compensate for the temporary inconveniences, which may possibly adhere to a strictly honest life. Virtue will not lose its reward, even in this world, and we are assured, it will be productive of permanent happiness in the world to come. All rational beings have the power to do right, and they are held accountable for the abuse of that power. How great will be the accountability of those, who in addition to their own deficiencies, are 'partakers in other men's sins;' making as it were, a wholesale breach, upon this great principle of moral duty. What an accumulation of woe, is reserved for those, who in spite of the prayers and intreaties of their fellow-creatures, deal out the liquid poison, to their frail brethren, fattening upon their spoils, and rearing the mausoleums of avarice, upon their blighted ruins! Those, who by a superior force, have compelled a nation, just emerged from barbarism, to annul laws they had wisely passed, prohibiting traffic in ardent spirits. Constrained by a *Christian* people, to again open the floodgates of sin and death! Those, who, contrary to the laws of nations, persist in forcing a deleterious drug, upon a people, half-civilized though they be, yet sufficiently enlightened, to perceive the injurious effects that have attended former practises, and desirous forever to do away with the causes that produced those evils. Those again, who have made a 'horrid monopoly, of the necessaries of life,' whereby hundreds of thousands of human beings, were left to perish by famine, while the store houses of the rich, in the immediate vicinity, were filled to repletion, and have actually exported, a sufficient quantity of 'the staff of life,' to feed half a million of souls, for a whole year! Were each of these, calmly to put the question, to their own consciences, 'Am I doing as I would have others do unto me, if placed in similar circumstances? if those consciences, were not 'seared as with a hot iron,' hardened by indifference and sin, and lost to their natural purity, would they not unequivocally answer, in the negative? And is it possible, that reasonable beings, can do contrary to that, which their own judgment, and sense of rectitude, convinces them to be right? Is it possible, that in the presence of a heart searching God, and in defiance of his laws, they can persevere in known sinful acts? The righteous retribution of Heaven, will assuredly attend such conduct. Let not *man* however be hasty to judge his *brother*, but let him look into his own heart, and see if the spirit of love to God, reigns predominant there. Whether the command, 'Love thy neighbor as thyself,' exerts its due influence in relation to his own conduct. Let him examine strictly. Let there be no evasion. If his character will not stand the test, he is not a real Christian; but 'if these things be in him, and abound,' 'God dwelleth in him, and he in God.'

To the Editor of the Christian Register.

If you agree with me in thinking that the following lines of Crabbe (Tales of the Hall, Book xvi.) have not wholly lost their force and meaning, but may even find illustrations among ourselves, you will perhaps give them a place in your columns.

M.

THE RECTOR OF THE PARISH.

Richard one month had with his brother been,
And had his guests, his friends, his favorites seen;
Had heard the rector, who with decent force,
But not of action, aided his discourse:
'A moral teacher!' some, contemptuous, cried;
He smiled, but nothing of the fact denied,
Nor, save by his fair life, to charge so strong replied.
Still, though he bade them not on aught rely
That was their own, but all their worth deny,
They called his pure advice his cold morality.
And though he felt that earnestness and zeal,
That made some portion of his hearers feel,
Nay, though he loved the minds of men to lead
To the great points that form the Christian's creed,
Still he offended, for he would discuss
Points that to him seemed requisite for us;
And urge his flock to virtue, though he knew
The very heathen taught the virtues too.
Nor was this moral minister afraid
To ask of inspiration's self the aid
Of truths by him so sturdily maintained,
That some confusion in the parish reigned;
'Heathens,' they said, 'can tell us right from wrong,
But to a Christian higher points belong.'
Yet Jacques proceeded, void of fear and shame,
In his old method, and obtained the name
Of *Moral Preacher*—yet they all agreed,
Whatever error had defiled his creed,
His life was pure, and him they could commend,
Not as their guide, indeed, but as their friend:
Truth, justice, pity, and a love of peace
Were his—but there must approbation cease;
He either did not, or he would not see,
That if he meant a favorite priest to be,
He must not show, but learn of them, the way
To truth—he must not dictate, but obey:
They wished him not to bring them further light,
But to convince them that they now were right,
And to assert that justice will condemn
All who presumed to disagree with them:
In this he failed; and his the greater blame,
For he persisted, void of fear or shame.

CHRISTIAN REGISTER.

BOSTON, JUNE 13, 1840.

WESTERN AGENCY.

It was stated in our last paper that an Agent for the West was to be appointed as soon as a suitable person can be found to accept the office. The reasons that urge this measure will be obvious on little reflection. There are Unitarians, pious and devoted, in all the growing towns of the West. It was the religion of their earliest years. It is associated with all that is tender, holy and venerable in their recollections of the past—with home, parents, friends. It is inwrought in their deepest and dearest sympathies, affections and hopes. Its ministrations are an abiding want of their minds and hearts. They may attend constantly on other preaching with *some* profit and satisfaction—but it does not satisfy them. As the Jews, on the banks of strange streams, longed once more to behold the temple of God, so they long to hear again the simple and affecting expositions of the Gospel. How grateful to them would be the occasional visits of a clergymen? How eagerly would they gather about him for instruction, advice, comfort and encouragement? They would no longer feel that they were alone, neglected and forgotten. They would be sustained and strengthened by the consciousness that they were connected with the great body of liberal Christians, that they were not forsaken of sympathy, care, and consideration. They would labor with new zeal and confidence to defend and spread the truth. Attentions of this kind do much more than money can effect. The Agent would form a bond of union to this little flock. He would supply them with pamphlets and books not only for their own use but for distribution. In this way the foundation of a permanent and flourishing Society might be laid. This little seed thus nurtured would grow and become a great and fruitful tree, whose leaves would be for the healing of many souls—but if not thus nurtured it will probably decay and die, and some noxious weed occupy its place. Shall we suffer it to decay and die? It is already planted, will we not water it, and pray God to give the increase? Will we not do something to leaven that vast, growing and heaving mass of life, to temper those fearful energies that threaten ruin and desolation? The places are prepared, the foundations are laid, on which we can rear temples that shall remain through all coming generations. Let us for a while feed these springs and they will pour forth streams of living wa ters—ever increasing, till lost in the ocean of eternity. In this view of the subject none, we think, can fail to see what an amount of good might be done by an able and devoted Agent. He would also be of great use to the young preachers who should go from among us. They need instruction, direction, guidance, some preparation for their peculiar positions and circumstances. A person who had become acquainted with the people, their habits, manners, their peculiar prejudices, sympathies and associations, would be of the greatest advantage to them. They would find in him a friend, a brother, a father. In their difficulties, perplexities and discouragements, they would know where to look for counsel, comfort and strength. Let this agency be satisfactorily established and a great portion of the reluctance, which many feel to entering this field of labor, would cease to exist.

From the following documents which we take from the Western Messenger it appears that the Societies there begin to awake to the importance of the subject. We rejoice at this. Let them do something and their friends here will do more. Let them show decided interest and warm zeal, and, we are confident, they will have no cause to complain of coldness and indifference at the East. To them that have shall be given.

A NEW STEP.

CIRCULAR LETTER.

To the Congregational Church in Cincinnati, Ohio.

BRETHREN:—It is one of the peculiarities of that benevolent religion which we profess, that it has introduced a new bond of sympathy among men. Those whom we have never seen, whose home is distant from our own, we cannot regard with indifference nor address as strangers, if they repose on the same convictions as ourselves, possess the same faith, and share the same promises, consolations and hopes. A common religious interest brings those who were afar near to each other. Strangers in person, but brethren in spirit, our faith encourages us to address you, and it is of our faith that we wish to speak.

It is the case with us, Brethren, as with the early Christians, to be a 'sect everywhere spoken against.' We, as well as they 'worship the God of our Fathers according to the way which men call heresy.' Of us, as of them, it is asked, 'may we know what this new doctrine is? For thou bringest strange things to our ears.' In this state of things, peculiar duties devolve upon us. Misunderstood and misrepresented, we need to manifest peculiar strength and clearness of conviction, and peculiar earnestness, joined with charity, in diffusing our views of truth. We ought to appear in earnest and to be in earnest. If we stand still, we perish.

We must go forward, and take our share of christianizing the land. We have a mission to fulfil, a baptism to be baptized with; there is a place in the vineyard for us to work in.

God has called us to the great and noble work of proclaiming to the world, that Christianity is at once a free and a rational religion; that its essence is not correct speculation, nor burning emotion, nor loud profession, but a life of love—that it seeks not to drive men to God by denunciations and threats, but to draw them to him by beautiful and glorious manifestations of his love. Whenever these views are faithfully proclaimed, bigotry is checked and fanaticism moderated; the doubts of scepticism are removed; thinking men are changed from opponents to friends of Christianity, and a better spirit prevails.

Such considerations, Brethren, lead us to the thought, that we should take more active measures for the extension of these views. The time has come when Unitarians in the West should do more. They should take a higher stand. They owe it to the cause, to themselves, to truth, to the church, to our rising country, to posterity, to the hopes of freedom in coming time, that now in this forming state of society, we should cast the seed far and wide.

We have done something; we ought to do more. We need something to unite us more firmly together, to add new believers to our number, to remove prejudice, to build up our cause. To accomplish these objects, we suggest the following plan:

In some central city in the West, where a Unitarian Society exists, let a general agent reside, whose duty it shall be to visit the different places which appear favorable, and form societies by preaching and distributing Tracts. Let him also visit the different churches already established, to strengthen and encourage them. Let him correspond with individuals through the West, and take a general oversight of the state of our body.

In connexion with this agency, let us also lay the foundation of a Theological School. Above every thing else, we need preachers. The East cannot supply us, and if it could, it is better that they be educated among ourselves. It is believed that many young men could be found disposed to enter such an institution. We can commence on a small scale, and the general agent, together with the Minister of the church where he resides, may perform at first the duties of Professors.

To defray the expenses of such an agency and professorship, the following mode is suggested. Let societies be formed in every place where Unitarians are—composed of those who shall pay one dollar annually. In addition to this, those who are able may contribute larger sums for these objects. In this way we believe many hundred dollars can be raised every year in the West. We may also hope for liberal assistance in such an enterprise as this, from our Eastern friends. The money thus collected, may be placed in the hands of a central Board, to be chosen annually by a meeting of Delegates from all the societies. Such meetings would form pleasant and profitable occasions for assembling our friends together, exchanging views, and refreshing our hearts for our labors.

After considering this subject attentively among ourselves, and consulting our friends in Cincinnati, we look upon this scheme as entirely practicable, and likely to be attended with the most valuable results. Operations have been commenced by the formation of a society in this city, which promises to be a large one. We have been directed by this society to address you, and beg that you will take this subject into consideration, and if you sympathise with our views, and are disposed to co-operate, we beg you to form an association among yourselves, on a basis of a yearly subscription of one dollar for a Western Agency and Theological School; and communicate to us your views, and the results of your proceedings in the matter.

In the mean time, an Agent will visit the East, and endeavor to procure assistance there for this undertaking. As soon as we can learn the results of these appeals, we shall appoint the time and place for a general meeting of Delegates from each society, to choose a Board of Managers, and adopt a General Constitution. We hope this may be effected by next June, so that the Agency and School may commence at that time.

The societies to which this circular is sent are those in Syracuse, Lockport, Buffalo, Meadville, Pittsburg, Cincinnati, St. Louis, Mobile, Quincy, Hillsboro', Peoria and Chicago. As soon as you can conveniently communicate to us on this subject, we shall be glad to hear from you.

With Christian sympathy,
Your Brethren,
SIMEON S. GOODWIN,
GEORGE KEATS,
WILKINS TANNEHILL,
EDWARD H. LEWIS,
A. G. MUNN,
} Board of Managers.

Louisville, Kentucky, April 10, 1840.

Please address A. G. Munn, Secretary.

That our friends may understand how this plan is intended to work, and as a proof that we are in earnest about the matter, we subjoin the two following papers:

I.

At an adjourned meeting of the Unitarian Society of Louisville, held in the Vestry of their Church, April 1st, 1840, the following Constitution was adopted:

CONSTITUTION.

Article 1. This Society shall be called the Louisville Unitarian Association for the Extension of Christian Knowledge.

Art. 2. The objects of this Society shall be to assist in sustaining a General Agent for the West, and a School for Western Preachers.

Art. 3. Any person may become a member of this Society, by signing the Constitution, and paying one dollar annually.

Art. 4. The officers of this Society shall be a President, two Vice Presidents, a Treasurer, and Secretary. These officers shall together constitute a board of managers for the transaction of all business under this Constitution. They may adopt By-laws, call meetings, and three shall constitute a quorum.

Art. 5. It shall be the duty of the President, or in his absence, one of the Vice Presidents, to preside at the meetings of the Society. It shall be the duty of the Secretary to keep records of the proceedings of the Society, and to carry on correspondence. It shall be the duty of the Treasurer to collect the subscriptions, and deposite them with the Treasurer of the Central Association, when organized.

Art. 6. There shall be an annual meeting of this Society on the first Wednesday in April, when officers shall be chosen for the year, and other public business transacted; also, an anniversary meeting, with suitable exercises, at such time and place as the Board shall determine.

Art. 7. It shall be the duty of the Board of Managers, as soon as convenient, to form a Depository of Books and Pamphlets in this city, from which the members of the Society may be supplied with works for use and circulation. These works to be procured by donations, special contributions, or any source except the general subscription.

Art. 8. This Constitution may be altered or amended at any annual meeting, by the vote of a majority of members present.

II.

At a meeting of the First Congregational Society of Cincinnati, Thursday, April 9th, the following Constitution was adopted:

CONSTITUTION.

Art. 1. This Society shall be called the Union of Christian Brethren of the First Congregational Church of Cincinnati.

Art. 2. The object of this Society shall be the diffusion of a Christian spirit by the support of a General Agent, and by aiding young men in preparation for the Ministry.

Art. 3. A subscription to this Constitution, and the annual payment of one dollar shall make a person a member of this Society.

Art. 4. The officers of this Society shall be a President, two Vice Presidents, a Secretary and a Treasurer.

Art. 5. The officers of this Society shall be empowered, ex officio, to collect and disburse the funds of this Society.

Art. 6. An annual meeting of this Society shall be held at some time and place appointed by the officers, who shall be authorized to call meetings of the Society, whenever they shall think it expedient.

Art. 7. Amendments of this Constitution may be made and By-laws added, by a vote of two-thirds of the members present, at a meeting summoned by the officers for this purpose.

THE COMMUNION.

The following communication to the Boston Recorder appears to have been written in a temperate and candid spirit, and in such we will make some comments upon it. We first observe, its views appear based on an erroneous and pernicious idea. It is that a church on admitting a person to its communion sanctions his religious opinions, speculations, and becomes responsible for their correctness. But it ought not to be so considered. Why should a body of persons associated to keep alive in the world the knowledge of Christ's love and death, presume to sanction the opinions of its several members, or feel any responsibility in regard to them? Why should erring, ignorant, bedarkened man assume a position so unbecoming? Is it not enough that each must give account for himself *unto God*? Is it not enough that each is responsible for himself *alone?* Why then assume any responsibility as to others? Why judge one another concerning these matters? Let each follow the light that is in him whether it shine more or less brightly. It may be that some have received it in greater abundance. And if so, let them not set at nought their less enlightened brethren. They should receive them, but not to doubtful disputations. All of sincere hearts joyfully receive what is imparted and give God thanks.—The oneness of Christians can never consist in identity of opinions, but in unity of spirit. It is impossible that men's mental processes and conceptions can correspond. The notion is preposterous and full of mischief. It has filled the world with persecutions. It has distracted and paralysed the church in every age of its existence. It has done more to retard, enfeeble and disgrace the cause of Christ, than all its foes combined. And will Christians continue to cherish this demon that has excited so much joy and triumph in hell? Shame on our folly, our wickedness. Is not all the righteous blood, it has shed on the earth, sufficient? Is it not now throwing firebrands into nearly every denomination in our country? We beseech you, brethren, in the name of our common master, even weeping we beseech you to cast it away. Long enough has his cause been wrecked on these most treacherous rocks. Will you continue to crucify Him? And where will you stop? It is notorious there are serious differences among yourselves. One of your most distinguished and respected professors is accused of assaulting an *essential* doctrine.—On admitting one of us regularly to your communion, you only say that you know no reason to doubt, that he honestly desires to avail himself of every means to improve his Christian character. The correctness of his views is a matter to be determined elsewhere. He that has the spirit of Christ is one of his. If, then, he shows in his life and conversation, any portion of this spirit, why meddle with his opinions? At least, do not reject him, but admonish him and pray over him as a brother. Shed over his erring spirit the gentleness and the mercy of Jesus, and it may be you will save him. Judge him by his fruits, not his opinions. If superior beings can pity, must they not the folly and impudence of a frail, feeble being, who, a few years since was puling in his mother's arms, on this cloud-begirt earth, and ventures to be positive and dogmatic in his ideas about things infinite, divine and eternal?

Again you say you regard the Unitarian's case as fraught with immense danger. But is this circumstance a reason why you should reject him? Is it not rather a reason why you should receive him? that you may be able to exert a more direct and powerful influence over him.

The passage in italics contains some wrong statements. We do believe in the divinity of Christ, but not in his Deity. We do believe in the fallen condition of mankind. We do not accept your explanation of the *fact*. And certainly it is not for us to teach *you* the difference between a fact and its philosophy. We have little to object to Professor Stuart's views on this point. We do believe in a change of heart. And it is our constant and anxious endeavor, the grace of God assisting, to change our own hearts. We entertain no hope of entering His kingdom except inasmuch as they are changed into purity, love, holiness. But here again we do not accept your philosophy. We think we have a much better and much profounder one of our own. We do think it necessary to make quite as much of religion as you do. Indeed, we think we would make much more of it. We would not confine it so much to seasons and places as you do. We suppose that your idea of its proper agency is narrow and insufficient. We would spread its influence over the whole of life, all its scenes and relations, through every purpose, desire, emotion, till the whole soul is imbued with its gentle and mighty spirit. We would have men do *all things* to the glory of God. We would no longer have it asked in regard to a man, who is said to be *very* religious, whether his morals are good? It is one of the great objects for which we labor to enlarge the sphere of religion, to liberalize and expand people's conception of its appropriate and beautiful agency. We are persuaded you do not make enough of religion. We desire to make much more of it.

The last part of the communication is as unjust in its insinuation as it is ungenerous and indelicate. We wonder at the complacency with which some persons assume a superiority of holiness. It excites little emotion to see people assume a superiority in taste, talents and acquirements. We may sometimes, perhaps, have been guilty of such folly and weakness ourselves. But God forbid that we should ever so far forget what manner of spirit we are of as to assume a position due to superior sanctity. There is something so grossly improper in such pretensions that they shock us. The holy spirit must be grieved from a mind that can make them, if he was ever there. Does this writer mean to say that Unitarian professors are generally worldly and unholy? Let him then enter our churches, and as in the presence of God, let him say whether he does not see reasons to believe they contain as many humble worshippers as any other churches. Let him go to the graves of Buckminster and Worcester and feel himself humbled and rebuked. Let him breathe in the holy and high influence that proceeds from them, till he feels himself for once exalted. For it is only he that is thus humbled that can be truly exalted. But we have done. We give the communication entire.

From the Boston Recorder.

CHRISTIAN COMMUNION.

'What is the duty of an Orthodox church, where a decided Unitarian requests the privilege of coming to the sacrament of the Lord's Supper?'

The answer of this inquiry seems to me to depend upon the meaning of the inquirer.

1. Suppose an Orthodox church is assembled to commemorate the atoning death of Christ, and there is seen among the communicants '*a decided Unitarian*.' His presence may be constructed as a request for the privilege of communion with the church. In this case I would *not pass by him* in the distribution of the sacred emblems. It is on his own responsibility that he interprets the invitation to members of other churches of Christ, as applicable to a Unitarian church. Neither the pastor nor the church would therefore sacrifice any principle, nor set the seal of their sanction to any error which he might entertain. Nor would their edification by the sacrament be hindered. A case like this sometime since occurred in the State of New York. The church were assembled. They were about to gather around the table of the Lord. The pastor gave out the usual invitation. A stranger rose in the congregation and said, '*I am a Unitarian clergyman. I wish to know whether I am included in the invitation.*' The pastor replied. '*You hear the invitation. That question must be left for you to decide with your conscience and God.*' Who will say that the pastor was not right? Orthodox churches have, to a considerable extent, acted upon this principle, when Unitarians have happened to be present at the communion season.

2. But suppose a decided Unitarian makes a formal request to become a member of an Orthodox church,—or, what is the same thing, formally requests the privilege of constant communion with an Orthodox church. There seems to me to be plain and valid reasons for not granting his request.—In the first place, it would be inconsistent with our principles to grant the request. Orthodox churches believe that credible evidence of a change of heart or of faith in Christ is a necessary qualification for admission into the church. Why then, it may be asked, should not this be required of one who comes in from an Unitarian church, as well as from those who come in from the world or from other churches of our own denomination? But in the case supposed, this evidence cannot be obtained. It is a contradiction in terms, to say that a man is '*a decided Unitarian*' and yet gives evidence of faith in Christ, as Orthodox Christians understand faith in Christ. I cannot but believe that there are some, and perhaps considerable numbers, in Unitarian churches, who are humble believers in Christ,—converted people. But such people have but little, more than the name, of Unitarianism. Many Unitarians profess to believe in the atonement; and they enumerate many points in which they agree with Orthodox people in reference to the work and office of Christ, while they reject one thing *only*, as they say,—but that *one thing* is that in which Jenkyn, John Newton, Robert Hall, President Edwards, Dr. Griffin and most intelligent Orthodox Christians at present, believe that the atonement pre-eminently consists. I ground this statement on the evidence of approved and published Tracts of the Unitarian Association. Now any person can see the inconsistency of admitting persons from any quarter into the church, when those persons avow their destitution of the very qualifications which the church expects in its members.

In the second place, it would be likely to be injurious to the pastor himself, to grant his request. He may be sincere. His Orthodox friends are sincere. And they regard his case as fraught with immense danger. He comes to them and says, '*I wish to be recognized by your body as a member of the church of Christ. I wish to come in as a Unitarian. I do not believe in the divinity of Christ,—nor in the atonement of Christ as the ground of pardon,—nor in the fallen condition of mankind as they come into the world,—nor in a change of heart. I do not think it necessary to make so much of religion as you do. But I think that you are safe, and acceptable to God, and I wish to join you.*' What shall we say? What will a benevolent regard to his eternal welfare prompt the church to say? Shall they welcome him to their Christian embrace, and thus bid him to confide in, what they think to be, a sandy foundation? God forbid. Let them not deal deceitfully, but '*give such with fear, pulling them out of the fire.*'

In the third place, the request should not be granted, because such a person would be an injury to the church. The churches in this Commonwealth are experiencing, at this day, the painful effects of admitting into the church irreligious and unconverted people. Among our forefathers, the worldly sought admission to the church as a passport to civil office and power. And the result is fitted to teach the friends of Zion a lesson of wisdom. And if they cannot prevent the intrusion of deceivers and the deceived into their pale, they can, from the kindest motives of benevolent heart, decline to give the hand of their Christian fellowship, to those who avow their rejection of, what we consider, the gospel salvation.

CONSISTENCY.

No sweet without some sweat; without pains no gains.

BERRY STREET CONFERENCE.

It has been supposed that there are radical differences of opinion among Unitarians in relation to certain important subjects, and it has been feared that these differences would lead to the most pernicious consequences as to our harmony, co-operation and efficiency. In some of our exchange papers we have seen not a little exultation in anticipation of our speedy dissolution. But allowing the case to be as supposed, what denomination is so irreproachable in this matter that it can with any decency cast stones at us? Are there not differences, divisions and oppositions in all their ranks? How is it with our Orthodox friends? Let Professor Stuart and Dr Dana answer the question. The Methodists are far from the enjoyment of perfect peace among themselves. The contest now raging in the Presbyterian Church, is as bitter and fierce as has ever distracted and disgraced the country. And let it be considered that unity of opinion is vital to the prosperity of other denominations. It is their basis, their life, their power, the essential element of their authority, success and existence. They abhor diversity. It blights, paralyzes, destroys them. It is laying the axe at the *root* of their several trees.—But if they imagine that differences of opinion and conception are of any importance to us, they are wholly mistaken in regard to the foundation on which we stand, the source of our sympathy, respect and confidence. We expect to differ. We look upon diversity with satisfaction as evidence of honesty and independence of mind. We are confident that each one's individual gifts, when fearlessly exercised, will necessarily lead to characteristic results. And we take into the account the great diversity of temperament and endowment, of early prejudice and association, of moral and intellectual culture and attainment. Nothing appears to us more preposterous, than to expect or desire uniformity where God, circumstances and education have made so wide differences. We do not therefore respect and love a brother less, but rather more, because he differs from us. We view it as evidence of mental integrity and faithfulness, of spiritual life and energy, as a more true and just interpretation of his individual consciousness. And it is our ardent wish that we may have grace to show to the world one example of a body of men, who know how to differ and to love one another at the same time. We are united not so much to spread particular opinions as to shield and protect each in the thorough exercise of his right to form his own opinions. Private judgment is the basis on which we rest. We labor to carry Protestantism to its legitimate results. We earnestly and solemnly protest against all interference and all human authority. We welcome to our ranks every man, without inquiring as to his particular opinions, who bows only to the divine authority of Jesus. We hail with warm and deep sympathy every follower, of the teacher sent from God, who speaks in tones of frankness and freedom. Let not then any, whether friends or opposers, imagine or fear that differences of view or conception can do us any harm. It cannot separate or enfeeble us, or lessen our mutual regard, or cool our sympathy and affection. It is the proper fruit of the plant, the seed of which was sown by pious and pure hands, and which we have long and anxiously nurtured.—But all who were present at this conference must have been convinced there is no radical diversity of opinion among us. We all believe in the divine authority of Jesus and his teachings, and *this* is the only common christian ground for which we have ever contended. This is the sublime, all important fact on which depends the regeneration of the world. It is the sun of the moral universe, the ocean of living water, the victorious energy and armor of frail souls, the serene, unassailable confidence of our glorious, immortal hopes.

The essence of Christianity is divine authority. It is not the revelation of those truths, the light of which had ever glimmered on the human intellect. It is the authority it has imparted to them. This is the great idea around which all the followers of Jesus must rally. The petty contests about doctrines, interpretations, and forms will pass away and the grand, question at issue between those, who acknowledge and those who deny the divine authority of Jesus, will unite all his friends and call forth their highest efforts. And here we are all agreed and receive with equal veneration the authoritative teachings of the son of God. Some—very unfortunate associations have been formed. It has been supposed that a portion of our clergy had, in some degree, embraced the views of certain persons, whose crude notions and fanciful speculations would seem to be full of mischief—were it not that their folly and impiety are a sufficient antidote.

But they have no sympathy with those notions and speculations. They utterly repudiate them and denounce the association as wholly unjust. To deepen our convictions of the divinity of Christ and his religion, some of us look with most satisfaction and assurance on one set of aspects and some on another. The difference is one of degree not kind—the same that has ever prevailed in the Church and been shared by its purest and brightest ornaments. We all belong to one school—that of Christ. We have one Lord, one faith, one baptism—that Lord is Jesus—that faith rests in his divine authority, that baptism is into the holy spirit of freedom. Never were we more united—never was there a stronger, mutual confidence among us—never could we more harmoniously and efficiently co-operate in spreading those great principles, which we all love and venerate as essential to the peace and prosperity of our master's kingdom.

Annual Report presented by the Executive Committee of 'the Bible Society of Massachusetts' at the annual meeting, being the Thirty-First Anniversary. May 25, 1840. Published by order of the Trustees.

We were present at the public meeting, at which this Report was read, and shared largely in the satisfaction, which the occasion evidently called forth. We have already adverted to it in our Journal. The report, which is now published, presents with distinctness the difficult subject of Versions of the Scriptures, and the alternative which Bible associations must adopt, either of circulating versions that are confessedly imperfect, or none.

It appears from their last Report, for 1839 that 'the British and Foreign Bible Society' have been recently called to the consideration of this question. 'They have met it, says the Report before us, 'with the candor and fearlessness, by which all their transactions from the earliest period to the present time have been distinguished.' 'And they have come to the conclusion—that notwithstanding all their imperfections, such versions may and must be used, if the Society is not wholly to suspend its operations.'

We heartily assent to the views, which are presented by the Executive Committee of the Massachusetts Society.

In our next paper we shall give some extracts from the Report—they are now omitted for want of room.

CREDIT.

Two extracts appeared in the Register last week, without any reference to the sources from whence obtained. The one on the claims of Jesus was taken from an English work—entitled, The Religion of Jesus Christ Defended from the Assaults of Owenism. In nine Lectures. By J. R. Beard. Sent to Professor Ware Jr., by whom it was kindly lent us.

The one on the Common School Library was taken from an article in the North American Review. We will be more careful in future.

CORRESPONDENCE.—EXTRACT.

Our zealous and devoted Christian brother, J. P. B. S., under date Syracuse, N. Y., June 3d, says,—

'Do ask some of our spiritual laborers on their way to the West, to rest awhile (at least one night) in Syracuse.

For the Register and Observer.

MONODY ON THE DEATH OF REV. DR TUCKERMAN.

When the heart's tenderest cords are riven,
And sorrow's tempests round us sweep,
O! not in vain to us is given
The sweet, sad power to mourn and weep,—
With measured step to wander o'er
The scenes where each dear thought revives,
To see those great and good once more,
And read the beauty of their lives.

Let Zion mourn! for from her heights
Is fallen one who waited there,
Another of her living lights
Has vanished to the upper air.
And ye who round the altar press,
And nearest to the pure flame stand,
Your Israel's waiting hosts to bless,—
Bear on the Ark, with firmer hand!
Forget not him so meekly great,
So calm and resolute and pure,
Whom malice knew not how to hate,
Who, loving all, could all endure.
Yet know, there is a crown above
For those who triumph here like him,
'A crown of life' for all that love,
And stations with the seraphim.

And ye will mourn, ye, all his own,
Who called him by a father's name,
Whose feet Life's narrow path were shown
By lips whence wisdom ever came.
Often that reverend form shall come,
Just as it seemed to childhood's eye,
In visions of a long lost home,
In dream and reverie gliding by;
Hallowed by all that youth held dear
Hallowed yet more in memory—
Trustful affection, reverent fear,
Things that are young eternally.
Know ye, there are strong ties that bind
Souls that death's wave hath rolled between;
From star to star winged spirits find
Pathways to earth from worlds unseen.

Mourn, ye who hope and strive to see
Philanthropy's great conquest gained,
Man freed from sin's captivity,
The prisoner loosed, the slave unchained.
Ye who have heard his accents fall,
Like those that from his Master fell,
Till it has seemed that truth was all
That in man's breast could ever dwell.
Mourn that this false, cold world contains
One noble, generous spirit less,
Yet hope, that somewhere there remains
The mantle of his truthfulness.

Mourn, thou, who in the weary strife
Of suffering, poverty and scorn,
Sorrowing hast trod the march of life
And through the shades hailed no bright morn;
Mourn, for that voice is broken now
That first went, thrilling, to thy heart,
That lit with hope thy clearing brow,
And bade those cloud-folds rend and part,—
That voice that in thy troubled hour
Lifted faith's rapturous, ardent prayer,
That told thee of the mighty power
Of trust in God's Almighty care.
Cold is the hand that grasped thine own,
Greeting thee as a brother soul,
Pointed thee to the Eternal Throne,
And touched thee with love's burning coal;
Locked in their last, long, dreamless sleep
Those softly, mildly beaming eyes,
Suffused from joy's or sorrow's deep,
Still full of tenderest sympathies.
Mourn, for that heart's o'erflowing stream
Is perished at the fountain's head;
Like some unearthly, beauteous dream,
His saintly, Heaven-sent life is fled.
Yes, mourn, for it is right we should,
When from our midst thus pass away
The spotless spirits of the good,
And their loved tenements decay.
Cherish and keep his memory,
His patience and his hopes retain;
Suffer it not, humanity!
That such as he should live in vain.
And when you look on you blue sea,
Or struggle with its rising wave,
Let thy thoughts wander, far and free,
To that Apostle's holy grave,
And if the tempest's heavy wing,
Or the bright calm's blue sheet be spread,
That thought a soothing trust shall bring
In him who gave and took THE DEAD.

*** The Treasurer of the Evangelical Missionary Society in Massachusetts acknowledges the receipt of twenty five dollars from the 'West Parish Sewing Society' in this city.

RELIGIOUS INTELLIGENCE.

CHRISTIANIZATION OF CHINA.—At no former period have the missionary efforts in behalf of China, been so great as of late. Rev. Mr Abeel in a letter from Canton, of Jan. 1st, 1840, speaks of the large accessions to the number of the missionaries to that country within a few years. He says that from Penang on the west to Canton on the east, there are between fifty and sixty men and women devoted to the Christianization of the Chinese.

Of the success of the efforts of these missionaries, little can as yet be said. One discouragement has been heaped upon another—enough one might judge, to cool the zeal and even break the courage of laborers who were not actuated by some higher motive than worldly ambition. But they seem still strong in faith and indefatigable in labor.

Previously to the late troubles from the opium trade, there were several encouraging circumstances and facts attending the missions. A hospital had been opened at Canton by Dr Parker, as we have before took occasion to mention, for the gratuitous treatment and cure of diseases, and for surgical advice and operations. The favorable impressions made on the feelings of the people by the benevolent character of this institution, and by the relief it brought, bid fair while it was in operation, so to conciliate the authorities, as to open a door, soon, for more direct efforts for the introduction of Christianity. But now things are changed. The hospital is shut;—though Dr Parker still practises, privately, we are told, even among many of reputation.

The hospital at Macao, a most commodious and eligibly situated building, owned by the Medical Missionary Society is also closed, and must remain so during the present troubles. The missionaries are somewhat scattered, but are devoting themselves to such labors as may offer,—private teaching, &c., and the acquisition of languages,—in preparation for future usefulness.

It is mentioned as an auspicious circumstance, of much interest, that a son of Leang Afa, who had been educated by Mr Bridgman, one of the Missionaries, is in the service of the Commissioner Lin,—and is at present employed in translating into Chinese the Cyclopædia of Geography by Murray. This circumstance, with other indications, encourage the belief that the study of English by Chinese youth will be regarded in future with much more complacency by the authorities than hitherto.

The missionaries seem to be looking with great anxiety to the issue of the present difficulties between England and China. They regard it as certain that the condition of the missions, after the present troubles are over, will be either much better, or much worse.

While the missionaries strongly deprecate war and regard it as unnecessary, the tone of the letter evidently shows that they have hope that the event of a war would be overruled for the spiritual benefit of China.

We quote the following passages.

'Should England not feel herself called upon to demand explanations for past grievances, we fear that the authorities will become still more overbearing and exclusive. This would naturally diminish the few privileges we now enjoy. Alas! our hearts sink at the bare possibility of such a result. We deprecate war. Its ravages in such a country as this would be desolating in the extreme. While we pray, therefore, that if consistent with God's holy purposes, it may not be inflicted, ought we not to plead with even still greater importunity, that if Great Britain pursues a peaceful policy, the pride and prejudice of this people may not swell into still higher barriers, than they already oppose to your influence?

If it be the will of 'the Governor among the nations' to visit this people for so long refusing to acknowledge his authority, and for worshipping, in his stead, the gods of their own creation—the slaves of their lusts, with what intense earnestness should we pray that the event may introduce a new era into the church of Christ. * * *

We hail the Prince of Peace in other lands. But we cannot forget that all the islands in the world scarcely compare with China, and that none of the continents, nor indeed all of them together, exclusive of the one of which she makes the prominent part, contain an equal number of responsible beings. And can the church rest, while these unhappy millions are kept in ignorance of 'the only name given among men whereby we must be saved?"

The present condition of the opium trade—the recklessness and utter destitution of humanity and moral principle with which it is pursued, together with its paralizing and almost fatal influence on the morals of the people, and the efforts of the missionaries for their spiritual benefits,—are very closely and fully portrayed in the following remarks of one residing on the spot, and intimately conversant with the facts. Referring to the traffic in opium as one of the most apalling obstacles to missionary exertion, he says:—

After all the imperial edicts which have been issued, and the victims which have been sacrificed to public justice, and the costly, though no doubt injudicious efforts made by a high officer commissioned for this very purpose, this nefarious and ruinous trade is still going on in a manner, and to a degree which can scarcely be credited. Vessels built for the purpose, armed and manned as ships-of-war, are continually forcing this drug upon the empire, and more effectually to gain their ends, are supplying with arms and ammunition the Chinese craft engaged to assist them. If this traffic continues, what is to prevent the whole coast of China from becoming a scene of ruthless piracy?

It is gravely asserted by those who have resided in China, that opium as used here is a harmless luxury, and of course the supply of it a very honorable employment. As well might they declare that there is no idolatry in China, or that what little may be practised amounts to a very innocent and useful recreation. The effects of opium encounter us, 'in the house and by the way side,' in our domestic arrangements, and in our missionary pursuits. Although we have made the most explicit regulations to debar from our service those who are addicted to this indulgence, and although those who have entered our families have bound themselves by these rules, yet notwithstanding their promises and the fear of expulsion we have detected some of them yielding to the habit, even in our houses. Some of us have experienced serious embarrasments from having the best teachers we can procure stupified and disabled by its influence.

The sallow complexion and meagre appearance of hundreds and thousands in the streets, betray its deadly inroads in their constitutions. The sufferings of families from whose scanty support this expensive luxury is deducted, or from whose head its victim is torn away by death, can scarcely be imagined. Of all with whom we converse, those who are the least susceptible to serious impressions are opium-smokers. And yet nominal Christians, men of high worldly respectability, grow, prepare and smuggle this deadly poison; nay justify, and even commend themselves for their benevolent services.

Church of Scotland.—It appears by a late number of the Examiner, that a serious controversy is going on between different branches of the Scotch Church. In the commencement of the difficulty it seemed to be a contest between the church and the civil authorities in regard to the right of patrons to impose ministers upon parishes and churches against the wishes of the people. The rule was for the Presbyteries to decide whether a presentee was qualified; and the Presbyteries adopted it as a principle, that acceptability to the people was an essential qualification. Whilst the clergy stood by each other, and did not allow difference of opinion on various subjects to divide them, it was purely a contest between the civil and Ecclesiastical authorities,—a contest, on the part of the latter for the independence of the churches, and the right to elect their own ministers.

The contest has of late, however, taken a different turn, and the original question seems to be put out of sight. As far as we can gather from the Examiner, we should judge that the controversy is now based on theological doctrines, and that is carried on by different factions of the church with one another. A contest perhaps, like that between high church and low church among Episcopalians.

In a recent case a Presbytery was found who instead of standing between the civil authorities and the people to protect the latter from the imposition of a minister upon them against their wishes, turned their influence against the people. In the heat of the contest, in a particular case, a body, called a Commission of the General Assembly—the highest Ecclesiastical court—took on themselves to suspend seven clergymen from their functions. But their decision was quite unheeded by the people, who in each case gave their pastors their most hearty and decided support.

We learn from the New-York Observer that Dr. Chalmers takes an active part in the proceedings of the General Assembly against the suspended ministers, and has published a long Address to the Dignitaries and Ecclesiastics of the English church,' imploring their aid to preserve the church of Scotland from the destruction with which it is threatened 'by the civil power.'

RELIGIOUS SEAMEN.—The efforts in behalf of Seamen have already done much not only in our own but in other countries to elevate them, and to redeem them from the deep degradation in which as a class they have long been sunk. At the late meeting of the Seamens Friend Society, in this city, statements were made highly encouraging to the friends of the improvement of Seamen. The correspondent of the New-York Observer relates the following anecdote, as given by Mr. Sawtell, one of the speakers at the meeting.

Mr Sawtell told us that having been laid aside from labor for sixteen months by the bronchitis, and advised to take a voyage to Europe, he went to Havre, hoping to do some good as a preacher to seamen; and that during four years he had not lost a single Sabbath. He recommended to all similarily afflicted to follow his example,—to 'plunge right in among the tars, and preach the gospel to them, in season and out of season. There is nothing like *tar*, for the bronchitis.' He told of the sensation produced in Havre by the Switzerland, of this port, with a crew from the Sailor's Home. That crew, having searched Havre in vain for a decent and moral sailor's boarding house, took possession of an empty shed, where they provided for themselves. Their resolute self-respect attracted attention. Families of the first respectability invited them to tea; and Mr. S. doubted whether the President of the Society himself, if he should go to Havre, would receive more marked attention, or would *deserve it better*. Mr Sawtell announced his determination to return to Havre and spend his life there.

DOMESTIC.

Steam Navigation.—Arrival of the Steamer Unicorn at this port.—The opening of Steam navigation between England and Boston, was celebrated, by the city authorities, at Faneuil Hall, on Friday last, by public attentions shown to the Officers of the Unicorn, and mutual congratulations of the citizens on the auspicious event. The company was about 400 in number, consisting of the Fathers of the City, Foreign Consuls, distinguished strangers, gentlemen of the press, and the most prompt and influential members of the mercantile community, who have taken an active interest in the accomplishment of the new bond of union between the Mother and Daughter. The company assembled at City Hall, at half past 3, where there was a general introduction to Capt. Douglas and young Mr Cunard, when a procession was formed, preceded by the Brigade Band, and marched to Faneuil Hall, which was ornamented with American and British Flags—and where a dinner was provided. At dinner a blessing was invoked by Rev. Mr Rogers of this city, and thanks were returned by Rev. Mr Ellis of Charlestown.

The intellectual part of the festival was opened by Hon. Jonathan Chapman, the Mayor.

We quote the introductory and one of the other passages. We wish we had room for the whole.

'It as an event, said he, of more than ordinary interest and importance to us, in honor of which we are now assembled. The present week has witnessed the first arrival in our harbor, from the shores of Great Britain, of one of those wonderful inventions of modern times, which, defying space, and time, and tide, seem destined to break down the partitions of nations, and to make one brotherhood of the family of man. We look upon it as an epoch in the history of our city; and accordingly the city government, in compliance with what they deemed the unanimous feeling of the community, have caused this social meeting to be gathered, without formality, and at short notice, in order that our Transatlantic brethren might sit down with us as in the family circle.'

Having expressed regret at the absence on this occasion, of the Hon. Samuel Cunard, the projector of this important enterprise—and having referred to the son of Mr Cunard, and to Capt. Douglas, of the Steamer, who were present, Mr C. said,

May I not, in the name of the city of Boston, welcome these representatives of the means by which a closer connexion is to be established between England and America? May I not say to them, that we applaud the public spirit which has led to this event,—that we reciprocate the good feeling which has prompted this nearer alliance—and that to the right hand of fellowship thus warmly extended to us from the mother country, we heartily return the old fashioned grip of Yankee hospitality?

To the reflecting mind, [continues Mr C.] 'there are many considerations connected with the event, many thoughts and anticipations to which it gives rise, that make it worthy of especial notice.'

After refering to some of these considerations he proceeded to say.—

The event of this day's commemoration is also of interest and importance, as indicating the good feeling of England towards our country. It is well known that the enterprise, of which the arrival of the Unicorn is the auspicious commencement, has been kindly favored and most liberally promoted by the English Government. We rejoice from our hearts in every indication and means of a closer union between that country and our own. Our brethren from other lands who are present at this festivity, will pardon us, I know, as we express our peculiar attachment for the land of Old England. It was the home of our fathers. We sprung from its bosom. Within her borders we must look for our ancestral halls. There are noble associations connected with her name, in which we have common interest. She is our mother—we had a common origin—we speak a common language, and may God bless every undertaking that makes us feel more strongly that we have a common interest.

And still another most interesting view of the event which has called together this family meeting of nations, as I pray to be permitted to call it, is, that it is another achievement of that liberalizing and adventurous commercial spirit, which, next to the Christian religion, has done the most for the civilization and refinement of the human race.

The Mayor concluded by offering the following sentiment.

Commercial Enterprise—It waked up the dark ages; it launched the human race upon the sea of improvement—it guided their bark, and spread their sail, until a sail is no longer necessary to join the continents together.

Reference was made to Mr Edward Cunard and Capt. Douglas, from whom appropriate replies were received.

The Mayor then proposed the following.

'England and America: amidst all fluctuations of trade—all vicissitudes of time and explorations of landmarks, may we never forget the relation in which we stand, of mother and daughter.'

To this sentiment Mr Grattan, the British Consul, made an eloquent reply. In the course of which he said,

'No single voice however powerful, no individual, however gifted, could have a chance, whether in an extempore speech or a studied oration, to do justice to the feelings of this whole community, in reference to an event which has transformed this immortal cradle of national liberty into a sacred temple of international friendship.'

Other appropriate sentiments were proposed and eloquently responded to by gentlemen present. We would gladly enlarge our quotations, but we have room only for the following.

The Mayor informed the company that His Excellency the Governor of the Commonwealth, whose name was on the list of invited guests, was absent from the city and the Committee of arrangements had not been able to invite him to attend the Festival as they intended. Ex-Governor Everett, who had been invited, declined attending, for reasons which will appear in his letter to the Mayor:

Boston, 5th June, 1840.

His Honor the Mayor:

Sir,—I have had the honor to receive the invitation of the City Council to unite with them in celebrating the opening of steam navigation between the kingdom of Great Britain and the city of Boston. I much regret that the state of my health makes it necessary for me to deny myself the pleasure of being present on this most interesting occasion. I can imagine no event of greater importance to this community, or more sensonable. At a moment when a most judicious and patriotic employment of the credit of the State is about giving to Massachusetts a direct commnication with our own mighty regions in the West, the establishment of steam navigation with England placed us in immediate connexion with the Eastern hemisphere.

Allow me, sir, to employ the last opportunity I shall have, before leaving home, of directly addressing my fellow citizens, to tender them my ardent wishes for the prosperity of our beloved city, and particularly that the auspicious event, (which forms the last link in the chain that is to unite the head waters of the Missouri with the remotest marts of the ancient world,) may prove a new source of kind feeling between both Continents, and eventually to promote the welfare of Boston.

With great respect,
Your friend and fellow-citizen,
EDWARD EVERETT.

Population of Boston.—It appears by the official returns of the census of this city, just completed, that the number of inhabitants is 83,979.

Late News from Liberia.—The Colonization packet ship Saluda, Parsons, captain, arrived last night from Liberia, after a passage of 38 days. When the Saluda left here, on the 17th March she carried out 120 emigrants, who were to settle at Bexley, on the St. John's. The accounts from the colonies are full of war, and much blood has been shed. On the 15th March an attack was made by about 300 natives, under a chief named Goterah, upon the Methodist missionary station at Heddington (King Tom's Town;) after an hour's fighting, the assailants were repulsed, with the loss of their leader and 30 or 40 men, which achievement was effected chiefly by two Methodist Missionaries and two native converts. The village contains 25 houses.—Governor Buchanan was absent on a visit to Bassa, at the time of the engagement, but Commander Bell, of the 'Dolphin,' which vessel was at Liberia, went to Bassa for him and brought him to Monrovia. He immediately resolved to make an attack on the town of the chief who had instigated the affair at Heddington.

For this purpose a force of about 300 men was collected, and the march commenced; on passing through a thick forest, the little army fell into an ambuscade, and a fire of musketry was commenced upon them which did much execution; they still kept on, however, and succeeded in reaching and taking possession of the African town which was sacked and burnt.—*N. Y. American.*

Pilgrim Society.—The Old Colony Memorial informs us that at the annual meeting of the Pilgrim Society, held the 25th ult., the following persons were elected officers for the ensuing year:

Alden Bradford, President.
Nathaniel M. Davis, Vice President.
Winslow Warren, Rec. Secretary.
John Thomas, Corr. Secretary.
Allen Danforth, Treasurer.

James Thacher, Librarian and Cabinet Keeper. Nathaniel Russel, Jno. B. Thomas, Ebenezer G. Parker, William M. Jackson, Schuyler Sampson, John Bartlett, 3d.—Trustees.

Report of Donations to the Society, since 1st May.

FOR THE LIBRARY.

American Quarterly Register for August, 1839, 4 volumes.—Presented by Rev. Dr. William Cogswell.

The 1st, 2d and 3d annual reports of the State Geological Exploration of the State of Pennsylvania, by Henry Rogers.—Presented by James T. Hodge.

Reports of the Fishes, Reptiles, and Birds of Massachusetts, by the Commissioners on the Zoological and Botanical Survey of the State.—Presented by the Hist. Society.

Hon. R. C. Winthrop's address before the New England Society in the city of New York, December 23, 1839.—Presented by the Author.

The Cape Cod Centennial Celebration at Barnstable, Sept. 3d, 1839, of the incorporation of that town, Sept. 3d, 1739.—Presented by Jeremiah Farris, Esq.

FOR THE CABINET.

A copy of a map and chart, with a report of the survey of the extremity of Cape Cod, including the towns of Provincetown and Truro, with a chart of the sea coast and of Cape Cod Harbor; executed by order of the War Department, under the direction of Major I. D. Graham, U. S. Topographical Engineer, accompanied by a report of the survey. Presented by Major I. D. Graham. In his letter, Major Graham says: 'independent of the great value of the harbor of Provincetown to the commerce of Boston, and the ports lying upon and near Cape Cod Bay, as a point of safe and easy refuge in stormy weather I offer the chart as probably affording additional interest to your Society from the fact, that it shows the place where the Pilgrims first placed foot upon our Continent more than two centuries ago.'

A powder horn worn by Seth Tinkham, a soldier, at the capture of Fort William Henry from the English by the French, in 1757.—Presented by Hazael and Harvey Tinkham.

A money bill of New Hampshire of £3, dated August, 1740—Presented by Capt. Cooper Weston.

A cabinet of marine shells, contained in a glazed mahogany case, and also a parcel of large marine shells.—Presented by Capt. Josiah Sturgis of the U. S. Rev. Cutter, Hamilton

A portrait of Hon. John Trumbull. This portrait was painted in London in 1781, the face by Mr Stewart, when he and Mr Trumbull were students together with Mr West, and the other parts by Mr Trumbull himself.

Agreeable to a resolve passed at the last meeting of the Society, two additional book cases have been procured for the Library, and the Books are now arranged in proper order, and secured from dust and injury. Those friends of the Society, who may feel disposed to make farther additions to its Library, are now assured that the books will be kept in the best preservation, and that the names of the respective donors will be placed on record.

JAMES THACHER, Librarian and Cabinet Keeper.
Plymouth, May 25, 1840.

Mrs. Martha Johonnet, who died recently at Salem, has left twenty-five thousand dollars to the Massachusetts Lunatic Hospital, in trust, for the benefit of poor patients belonging to the County of Essex—and an annuity of $200 to Julia Brace, the deaf, dumb, and blind girl at Hartford.

Oil as a Manure.—It has been recently discovered that common lamp oil is a capital manure. An experiment made with it, last year, is thus stated by a correspondent of Governor Hill's Monthly Visitor:—

In the spring of 1839, I divided a plat of ground, which was ten feet by twenty, into two beds of ten feet square each; to one bed good stable manure was applied, in proportion of about forty loads to the acre; to the other, common lamp oil was applied in proportion of one pint to the square rod; the oil was thoroughly mixed with dry sand, in sufficient quantity to absorb it, and the sand was then thrown on the square. In all other respects the two beds were treated exactly alike, and were sown exactly at the same time with sweet marjoram, which came well, and both appeared very much alike for the first three weeks, when that to which the oil was applied gradually gained the ascendancy, and showed so visible a difference in favor of the oil, that it was often noticed by visitors.

In the fall the products of the two beds were correctly weighed, with the following results; that to which the manure was applied produced 37 1-2 lbs, while that which received the oil produced full 68 3-4 lbs. making a difference of 31 1-4 lbs, in favor of the oil. But whether the oil will be equally beneficial for all kinds of crops or not, we are not prepared to say, or whether this is the best mode of application, or not, we cannot say; but we have undertaken a series of experiments on a somewhat larger scale and by various applications, with the common blubber, the result of which we shall be happy to communicate as soon as practicable.

FRANKLIN EVANGELICAL ASSOCIATION.

The Franklin Evangelical Association will meet at the house of Rev. Mr Stearns, in Rowe, on Monday, June 15.

By order of the Scribe.

MARRIAGES.

In this city, 4th inst., by Rev. Mr Bartol, Charles G. Loring Esq., to Miss Mary Ann Putnam, daughter of Hon. Judge Putnam.

By Rev. Mr Greenwood, Mr John A. Preston, to Miss Eliza F. Ashton.

In Charlestown, by Rev. Mr Ellis, Mr Charles Kimball, teacher in Harvard School, to Miss Caroline, daughter of late John Johnson, Esq.

In Lynn, Ms. by Rev. L. Willis, Rev. Giles Bailey, Pastor of the Universalist Society in Winthrop, Me., to Miss Jane T. Damon.

At Nashua, on Wednesday evening, by Rev. Mr Osgood, Charles F. Fox, Esq., to Catharine Pickman, daughter of Hon. Daniel Abbott.

In New York, James Gordon Bennett, proprietor of the New York Herald, to Henrietta Agnes Crean.

DEATHS.

In this city, 4th inst. Horatio Bass, Esq. U. S. Deputy Marshal, 62. Mr B. was Deputy Marshal about 20 years, having been commissioned by Marshal Prince.

In the McLean Asylum, Charlestown, on Friday evening, 5th inst. Mr Thomas Wallent, of this city, 82.

In Pernambuco, April 9, of consumption, Mr David Putnam Abbot, third son of Samuel Abbot, Esq. of St. Stephen, N. B. and adopted son of the Hon. David Putnam, of Salem, Ms. 23. He was a young artist of much promise, and was highly respected for his talents and many virtues.

In Paris, May 11, Mrs Sarah Elizabeth, wife of Lorenzo Draper, Esq. and daughter of Capt. William Dollivver, Gloucester.

HARVARD UNIVERSITY.—All persons having books belonging to the Library of Harvard University are, by law, required to return them before or on Wednesday the 24th instant.

Books may be taken out again on the 20th of July.

T. W. HARRIS, *Librarian.*
Cambridge, June 4th, 1840.

GEORGE H. GAY, Dentist. Removed to No. 9 Winter Street. june 13

WAKEFIELD'S EVIDENCES.—Evidences of Christianity, or a collection of Remarks intended to display the excellence, recommend the purity, and evince the authority of the Christian Religion; by Gilbert Wakefield, 8vo., London. A few copies for sale by JAMES MUNROE & CO., 134 Washington st. j 13

HAYWARD'S FAUST.—Faust, a Dramatic Poem of Goethe, translated into English Prose with notes, by A. Hayward. First American, from the third London edition. Price $1. 25. Just published; by JAMES MUNROE & CO., 134 Washington st. june 13

LETTER TO MR GANNETT, (Second Editior.) A Letter to Rev. Ezra S. Gannett, on Atonement; by Nehemiah Adams. Second edition. Just published, by J. MUNROE & CO., 134 Washington st. j 13

ENGLISH BOOKS—just received per Packet Ship Philadelphia.

The Hindu Roman Orthoepiographical Ultimatum or a systematic view of Oriental and Occidental risible sounds exemplified in 100 popular anecdotes, tales, jests, &c., by J. B. Gilchrist, L. L. D.
Translations from the German and Original Poems by Lord Francis L. Gower.
Miscellaneous Virgillius by the editor of the Theatre of the Greeks.
Roman Nights at the Tomb of the Scipios from the Italian of Verri, 2 vols.
De Foe's Political History of the Devil.
Ancient Humorous Poetry containing Pasquil's Night Cap &c.
Southey's Beaumont and Fletcher parts 3, 4, 5.
Macgillery's Manual of Geology.
Clerici Historia Ecclesiastica duorum primorum seculorum and Christo Nato.
Travis' Letter to Gibbon.
Zollikoffer's Devotional Exercises and Prayers.
Chandler's Hymns of the Primitive Church.
Be not Deceived.
Three Lectures on the supposed Apostolical Succession and Authority of a Christian Priesthood, by Rev. H. Acton.
Christian Teacher for April 1840, containing a Review of Norton and Ripley's Controversy.
This day received by J. MUNROE & CO. 134 Washington street. june 13

SABBATH RECREATIONS;—or Select Poetry of a religious kind, chiefly taken from the works of modern Poets; with original pieces never before published. By Miss Emily Taylor. First American revised edition; in which many pieces have been withdrawn from the English copy, and others substituted. By John Pierpont. Just published and for sale by
WM. CROSBY & CO.,
june 13 118, Washington street.

THE YOUNG MAIDEN.—By Rev. A. B. Muzzey, 'Young men and maidens, Praise the name of the Lord.' Contents. The Capacities of Woman; Female Education; Home; Society; Love; Single Life; Reasons for Marriage; Society of Young Men; First Love; Conduct during Engagement; Trials of Woman; and her solace; Encouragements. Just published and for sale wholesale and retail by
WM. CROSBY & CO.,
june 13 118 Washington street.

WOMAN'S MISSION.—By a Lady of England, with an Introductory Notice, by Rev. E. S. Gannett. Contents:—On Power and Influence; The principle of Social Regeneration wanting; Maternal Influence; the Influence of Woman on Society; Proper Sphere for the Influence of Woman; Its Nature and Extent; on the Education of Woman; Love; Marriage; Maternal Love; Influence of Personal Character; Means of Securing Personal Influence, &c. Lately published by
WM. CROSBY & CO,
june 13 118 Washington street.

AMERICAN ED. OF 'GOETHE'S' FAUST,—translated into English prose, with notes, &c., by A. Hayward, Esq. First American, from the third London edition, 1 vol.—This day published and for sale by
C. C. LITTLE & J. BROWN,
june 13. 112 Washington street.

ENGLISH BOOKS.—Modern Editions—Comprising a choice selection of the most valuable Standard Works in Theology and Divinty—An extensive assortment of the most recent and approved publications in the various departments of the Sciences of Architecture and Engineering—a splendid assemblage of elegant Picturesque and illustrated Works, Books of Prints, etc., in the most superb style of London bindings—a great variety of Miscellaneous Books in every branch of general literature. For sale by C. C. LITTLE & J. BROWN, importers of Foreign Books, 112 Washington street.
june 13.

IN PRESS—and will be published in a few weeks—Letters of Mrs Adams, wife of John Adams, to her relations and friends, with Notes and a Biographical Memoir—by her grandson, C. F. Adams. C. C. LITTLE & J. BROWN, 112 Washington street. je 13

MACAULAY'S MISCELLANIES.—Critical and Miscellaneous Essays, by T. Babington Macaulay, 2 vols. This day published, and for sale at TICKNOR'S 135 Washington street. june 6

PROVERBIAL PHILOSOPHY.—Being Thoughts and Arguments originally treated by Martin Farquhar Tupper Esq., A. M. Second American Edition. Contents. Anticipation—Hidden Uses—Compensation—Indirect Influence—Memory—Rest—Experience—Hatred and Anger—Good in Things Evil—Philosophy of Prayer—Discretion—Trifles—Recreation—Religion—Thinking—Speaking—Reading—Writing—Wealth—Invention—Self-Acquaintance—Cruelty to Animals—Friendship—Love—Marriage—Tolerance—Sorrow—Joy, &c &c &c. This day published by Joseph Dowe, 22 Court street. m 6

MANUALS FOR SUNDAY SCHOOLS—at B. H. GREENE'S, 124 Washington street, may be found the following complete variety of Manuals for Sunday Schools.

Allen's Questions, Part I. } On the Gospels
do do Part II. }
do do Part III. on the Acts
do do on Genesis
The Geneva Catechism
Worcester do
Channing's do
Carpenter's do
The Child's First Catechism in Verse
Parley's Geography of the Bible
Gallaudett's Natural Theology
do Child's Book on the Soul
Barnes' Notes &c

Books used in Devotional Exercises &c.

The Boston Sunday school Hymn Book, by a Superintendant
Sacred Songs, by Mrs Follen
A Service Book for Sunday Schools, containing forms of prayer, and a collection of Hymns by Rev. Dr Walker

Just published a new Manual viz.

'Sunday School Lessons' Designed to provide both Teachers and Scholars with subjects for study and conversation. By a Pastor. Price 60 cents per doz.

NEW BOOKS.—The Young Maiden—Proverbial Philosophy—Burnap's Lectures to Young Men—Hints to Sunday School Teachers—Prof. Palfrey's Centenial discourse at Barnstable. Just received and for sale by S. G. SIMPKINS 21 Tremont Row. may 30

PRINTING.—PRICES REDUCED.—I R. BUTTS, Corner of Washington and School Streets, over W. D. Ticknor's Bookstore. Books, Sermons, Newspapers, Circulars, Billets, Posters, (large and small,) Cards, business and address, printed as cheap and well as can be done in the city. Shop Bills, Hat Tips, Concert Bills, (large and small,) Catalogues. Blanks, and every other kind of Book and Job Printing executed *Cheap, Well,* and *Promptly.*

FASHIONABLE SHAWLS, RICH SILKS, &c. AT RETAIL.

E. F. NEWHALL, 141 Washington Street, has just returned from New York, with an elegant assortment of SPRING GOODS, consisting of French Cassimeres, Edinboro', Silk Plush, Fringed Damask and Velvet SHAWLS.

Rich Figured, Corded Reps, Double Chain and Heavy PLAIN SILKS, of the best styles, changeable and single, colors, blue blacks, and beautiful light shades.

PLAIN DRESS SATINS, blue blacks, jet, browns, ash, stone, drab, blue, pink, pearl and white.

MOUSSELLINE DE LAINES and CHALIES, new styles. Lace Veils. Black and colored Alepines and Bombaxines of the best make.

Hand Spun Family Linens, very cheap.

Linen Cambrics and Hdkfs; Linen Law

POETRY.

For the Register and Observer.

HEALTH AND INDOLENCE AT THE BEDSIDE OF A LADY.

INDOLENCE.

'Oh gentle Lady, rise not yet,
The morning air is cold,
And lovely visions o'er your head
Shall wave their wings of gold.

Your bed of down, how soft and warm,
Sweet slumbers close you eyes,
No cares disturb, no fears molest,—
Then, Lady, do not rise.

Sleep till the sun, with silent pace,
Has reached his highest noon;
Then rise to breathe the balmy air,
And fragrant breath of June.'

HEALTH.

'Oh Lady, list not to the lay
That artful syren sings;
No tongue the countless woes can tell,
That in her train she brings.

Then, Lady, rise! the morning air
Your languid frame shall brace,
Shall give new vigor to your step,
And beauty to your face.

The eastern skies are tinged with gold,
Rich music fills the air,
There 's perfume on the morning breeze,
And beauty every where.

Oh waste not thus the morning's prime,
Nor let me call in vain;
Think, Lady, think, if now refused,
I ne'er may call again.

Disease even now, with secret power,
Is busy at your heart,
Has plucked the roses from your cheek,
And cankered every part.'

The Lady heard the warning voice,
Her heart was filled with dread;
Her curtains slowly she unclosed,
And raised her languid head.

With anxious eye she gazed around,
Then tried in vain to rise,
While Indolence, with gentle force,
Pressed down her weary eyes.

With chains invisible, though strong,
She kept h r in her power,
Nor was that Lady seen again
In garden, hall, or bower.

Cambridge, June 1, 1840.

For the Register and Observer.

THERE IS AT TIMES A HOLY FEELING.

There is at times a holy feeling
Pouring through the heart,
That, like the wind o'er ocean stealing,
Stirs its inmost part,

That wakes to sound each chord, that long
Hath been in silence sleeping,
It makes the soul too sad for song,
And yet too glad for weeping.

We feel it in the hush of night,
When all is still around,
We feel it where with restless might
The thundering waves resound.

We feel it mid the tempest's roar,
And when the lightnings glare;
'T is that which bids the soul to pour
Itself in silent prayer.

'T is the aspiring of the heart
To the Mind that gave it birth,
The fluttering of the soul to part
The clouds that bind to earth.

They tell us that when life is fled,
When the last earthly tie is riven,
The soul may rest not with the dead,
But wings a joyous flight to heaven.

D. T. E. A.

For the Register and Observer.

FLOWERS.

Awake, my muse! again the voice of Spring
Bids thee once more on pleasing themes to sing.
Returning suns the earth's cold bosom warm,
Though frozen long by winter's snow and storm;
No longer now her treasure she withholds,
But swelling buds, of promise full, unfolds,
Puts on in joy her brightest robe of green,
In which the flowers like sparkling gems are seen.

Flowers! ye messengers of love divine,
How many lessons in your beauty shine.
From you we learn to place our trust in God.
If thus he clothes with flowers the senseless sod,
How can we doubt that we in turn shall share
In food and vesture from his equal care.

Ye teach us too, that he in love designed
Your pleasing forms to charm the human mind.
Else why your beauteous tints? your forms of grace?
Your grateful odors breathed in every place?
And why our taste for beauty? did our Maker mean
Aught but our pleasure at your beauty seen?

From you we hope the rising of the dead,
When 'mid the tombs Mount Auburn's paths we tread.
As ye are waking there from winter's gloom,
So man shall burst triumphant from the tomb.

O may our ears be never closed to hear
The solemn lessons of the rolling year!
May every season serve our hearts to bring
In a fit state for heaven's eternal spring. E. N. P.

May 1, 1840.

MISCELLANEOUS.

A COUNTRY LIFE.

Of all the modes of life which man can pass, a country one is the most innocent, the most serene and peaceful, and, taking every thing into consideration, the most happy. It is the most calculated to promote our moral welfare, our spiritual improvement, and is at the same time most conductive to our physical health. Man was originally intended to pass such a life by his Maker. God who has created all things, has in a more special manner rendered visible the operations of his Almighty hand in the country. The different processes of vegetation, the changes of the seasons, and the effects resulting from them, the decay and the revival of nature, the firmament above us, adorned with its innumerable bright and shining lights, the beautiful and verdant surface upon which we walk, enamelled with its flowers of various hues, the feathered inhabitants of the forest, the grove, and the plain, pouring forth their daily concert of joy and delight, these and ten thousand other objects as beautiful, as varied, and as sublime, all attest the existence of that great Being who is above all, and in all, and through all, and by whom all things consist, and stamp in characters of life and light His omnipotence, benevolence, and wisdom. And where, it may well be asked, can these marks of an all wise and superintending Providence be so well observed or so thankfully acknowledged, as amid the quietness and retirement of a country life? The dweller in the city is so surrounded by the works of his fellow men, and is so much accustomed to regard the art and skill of the creature, that he is apt to forget, and to his shame be it spoken, to disregard the omnipotence of the Creator. The din of the crowded street, the noise and excitement of the public assembly, the bustle and hurry of commerce and amusement, too often, alas! repress that still small voice within, which, if permitted to speak, would tell us of the great source from whence all blessings flow. But the case is far different in the country. There, every individual, whatever may be his station, is almost insensibly affected by the softening and ameliorating influence of the scenes and objects which surround him. The most humble peasant who pursues his labor in the fields, however unenlightened by education, cannot fail to draw conclusions from the occupation in which he is engaged, favorable to his condition as an accountable being. He cannot cast the grain with his hand over the ploughed field, and watch its progress from a small and tender green shoot until it becomes a stately plant, ripened for the sickle, without being led sometimes to consider within himself who has given this quickening power to so small a grain, which enables it to grow to a tall stem? When he goes forth to his daily task in the morning, and returns at the even-tide, he beholds the great luminaries of the sky shining forth in all their brightness and glory; the thunder storm, the rain, and the sheeted lightning, the tortent descending from the mountain's side, and the snow wreath enveloping all around with its fleecy covering, sights and scenes which he is accustomed to witness at different periods of the year, all these induce him to reflect, and lead him up to Him 'who hath given life and light to all, who causeth his sun to shine and his rain to fall on the just and on the unjust.' But if the uneducated individual who earns his bread by the sweat of his brow is liable to be so affected by the scenes and operations of nature, how much greater will be the effect produced upon the educated man, why has had his feelings and sensibilities heightened, and his powers of observation drawn forth and improv- by intellectual culture!

We are told in holy writ that Isaac went forth to meditate at even-tide. We cannot doubt but that the subject of his meditations was the goodness, the benevolence, and the wisdom of God, as displayed in the works of the creation. And who is there who possesses a cultivated mind, and a heart attuned to feeling, who does not sometimes experience a wish to imitate the example of the patriarch of old, and go forth and reflect amidst the quiet and silence of the country? Who is there who has not felt disposed, at one period or other in his life, to withdraw from his usual occupation, and it may be even from the society of his own household, to separate himself for a brief space from this world and its concerns, and to allow his thoughts to fix themselves on higher, and purer, and holier things? But there are seasons of the year, when this desire of which we have spoken comes over the mind with greater power than at others. In the freshness and genial air of a spring morning, when vegetable life is again bursting forth—in the brightness of a cloudless summer's day, when the whole atmosphere is perfumed with sweets, and the eye as well as the ear is saluted with sights and sounds of happiness and joy—in the mild and sober glories of a serene autumn afternoon, that sweet season which has been so beautifully described as the 'Sabbath of the year,'—who has not at such seasons as these felt a train of new and unknown sensations pass through his mind, purified from all taint of earthly dross, which raise him for the time above this nether world and its perishable concerns, make him forget that he is a child of earth, and tell him, in characters which can never be effaced, that he is an inheritor of heaven? Who has not at such a time felt his heart lifted up to the Maker and Giver of all good, and experienced a more humble gratitude for Divine mercies, a more unhesitating belief, a more unquestioning faith in the truth of revelation? Who has not returned from such meditations as these, to his former occupations, a wiser, a better, and a happier man?—*Church of England Quarterly Review.*

JERUSALEM AND THE JEWS.

Vast as is the period, and singular as are the changes of European history since the Christian era, Judea still continues to be the most interesting portion of the world. Among other purposes, it may be for the purpose of fixing the general eye upon this extraordinary land, that it has been periodically visited by a more striking succession of great public calamities than perhaps any other region. With less to attract an invader than any other conspicuous land of the East, it has been constantly exposed to invasion. Its ruin by the Romans in the first century did not prevent its being assailed by almost every barbarian, who, in turn, assumed the precarious sovereignty of the neighboring Asia. After ages of obscure misery, a new terror came in the Saracen invasion, which, under Amrou, on the conquest of Damascus, rolled on Palestine. A siege of four months, which we may well conceive to have abounded in horrors, gave Jerusalem into the hands of the Kaliph Omar. On the death of Omar, who died by the usual fate of Eastern princes—the dagger, the country was left to the still heavier misgoverment of the Moslem viceroys—a race of men essentially barbarian, and commuting for their crimes by their zeal in proselytism. The people, of course, were doubly tormented.

A new scourge fell upon them in the invasion of the Crusaders, at the beginning of the twelfth century, followed by a long succession of bitter hostilities and public weakness. After almost a century of this wretchedness, another invasion from the desert put Jerusalem into the hands of its old oppressor, the Saracen; and in 1117, the famous Saladin, expelling the last of the Christian sovereigns, took possession of Palestine.—after another century of tumult and severe suffering, occasioned by the disputes of the Saracen princes, it was visited by a still more formidable evil in the shape of the Turks, then wholly uncivilized—a nation in all the rudeness and violence of mountaineer life, and spreading blood and fire through Western Asia. From this date (1317) it remained under the dominion of the Ottoman, until its conquest, a few years ago, by that most extraordinary of all Mussulmans, the Pacha of Egypt—a dreary period of 500 years, under the most desolating government of the world. It is equally impossible to read the scriptural references to the future condition of Palestine, without discovering a crowd of the plainest and most powerful indications that it shall yet exhibit a totally different aspect from that of its present state. Enthusiasm, or even the natural interest which we feel in this memorable nation, may color the future too brighly—but unless language of the most solemn kind, uttered on the most solemn occasions, and by men divinely commissioned for its utterance, is wholly unmeaning, we must yet look to some powerful, unquestionable and splendid display of providence in favor of the people of Israel.

The remarkable determination of European politics towards Asia Minor, Syria and Egypt, within these few years; the not less unexpected change of manners and customs, which seemed to defy all change; and the new life infused into the stagnant governments of Asia, even by their being flung into the whirl of European interests, look not unlike signs of the times. It may be no dream, to imagine in these phenomena the proof of some memorable change in the interior of things, some preparative for that great providential restoration, of which Jerusalem will yet be the scene, if not the centre, and the Israelite himself, the especial agent of those high transactions, which shall make Christianity the religion of all lands, restore the dismantled beauty of all earth, and make man—what he was created to be—only 'a little lower than the angels.'

The statistics of the Jewish population are among the most singular circumstances of this most singular of all people. Under all their calamities and dispersions, they seem to have remained at nearly the same amount as in the days of David and Solomon, never much less after ages of suffering. Nothing like this has occurred in the history of any other race; Europe in general having doubled its population within the last hundred years, and England nearly trippled hers within the last half-century; the proportion of America being still more rapid, and the world crowding in a constantly increasing ratio. Yet the Jews seem to stand still in this vast and general movement. The population of Judea in its most palmy days probably did not exceed, if it reached, four millions.

The numbers that entered Palestine from the wilderness, were evidently not more than three; and their census, according to the German statists, who were generally considered to be exact, is now nearly the same as that of the people under Moses—about three millions. They are thus distributed:

In Europe, 1,916,000, of which about 658,000 are in Poland and Russia, and 453,000 are in Austria.

In Asia 738,000, of which 300,000 are in Asiatic Turkey.

In Africa, 504,000, of which 300,000 are in Morocco.

In America, North and South, 57,000.

If we add to these about 15,000 Samaritans, the calculation in round numbers, will be about 3,180,000.

This was the report in 1825—the numbers probably remain the same. This extraordinary fixedness in the midst of almost universal increase, is doubtless not without a reason—if we are even to look for it among the mysterious operations which have preserved Israel a separate race through eighteen hundred years. May we not naturally conceive, that a people thus preserved without advance or retrocession; dispersed, yet combined; broken, yet firm; without a country, yet dwellers in all; every where insulted, yet every where influential; without a nation, yet united as no nation ever was before or since—has not been appointed to offer this extraordinary contradiction to the laws of society, and even the common progress of nature, without a cause, and that cause, one of final benevolence, universal good, and divine grandeur?—*Blackwood's Magazine.*

LOUIS PHILIPPE'S MOVEMENTS.

Louis Philippe, although excessively lethargic, always rises early. As soon as he is up he reads diplomatic despatches and the private reports of his Ambassadors, throws a hasty *coup-d'œil* over the interior administration, and then breakfasts at eleven to twelve. His sobriety is proverbial. For the last twenty years his breakfast has always consisted of a small loaf of bread with a glass of beer; to that is occasionally added a little butter. After breakfast he receives his Ministers, individually if possible, and he receives then visits of his private friends, before whom he displays a vast technical erudition on mechanics, masonry, commerce, &c. At three he retires to his cabinet, reads the papers and public reports, receives confidential friends, and at five he goes out. When at Neuilly, he walks on the balcony which looks into the garden; when at the Tuilleries he inspects the repairs which are going on. He returns to his chamber at six, which is the dinner hour, but he is never waited for. A valet de chambre announces to him that dinner is served; Louis Philippe then shaves himself, makes his toilette, and enters the dining room when dinner is half over. When the family resided at the Palais Royal, the restaurateur Pestel supplied the table of Louis Philippe, but complained sadly of the stinginess of his Royal customer. The habits of the Palais Royal have undergone no change. Louis Philippe generally sits between his sister and the Princess Clementine; he takes a little soup and a cup of tea, and then leaves the table, taking in his hand a pear and apple, which he munches whilst giving instructions to the workmen with a technicality which would do honor to a mason or a carpenter. He then passes a part of the evening with his family. The Princesses embroider, Louis Philippe converses with his sons on geography, geology, numismatics, history, &c. Political subjects are rarely touched upon, but no mercy is shown to those who have not deserved well of the new dynasty. M. Thiers was for a long while the subject of their jokes and wit. At ten o'clock Louis Philippe enters his cabinet, into which no one dare penetrate.—M. Montalivet, however, avows that he has seen the gates of this nocturnal sanctuary thrown open. Here the opulent proprietor gives himself up to the details of his immense private fortune. It is midnight—Louis Philippe shuts up his account books, puts by his bills, *rouleaux* of Louis, &c., and politics again become the subject of his deep meditation. It is then that those polished, elegant autograph letters are written to Prince Metternich, Lord Melbourne, Maria Christina, the secret instructions to his Ambassadors and foreign agents. This lasts until two or three, and frequently daylight peeps through the shutters and finds Louis Philippe at work. A valet de chambre, who stands at the door, then informs his Royal master that it is bed time. Another valet has orders to call him at seven—sometimes at six. Enjoying scarcely three hours in the night, Louis Philippe frequently falls asleep in the daytime. In his carriage he invariably sleeps, and after dinner, if the weather does not permit him to inspect the repairs, &c., he throws himself upon a sofa, and sleeps, through the noise and bustle around him, as sound as if he were in his own chamber.

MASSACHUSETTS TEMPERANCE SOCIETY.

The twenty-eighth annual meeting of this Society, for business, was held Friday, May 29, 1840. The last year's meeting of this Society was spoken of in the report of its doings, as an unusually full meeting. That of this year far exceeded that in numbers. Some of the earliest members of the Society came to the meeting—men who early entered the service of the Reform, and who have continued steady and true to its interests, and to the reform. Younger members and friends were present—the hope and the promise of such an enterprise—and all were animated by the same spirit—manifesting the same zeal—resolved to go forward without fear, and without doubt. Much remains for them to do. We have amongst us men just as much, and as practically opposed to the cause as they were to the law of 1828, which threatened to drive their occupation from the community. They stand by each other in this practical opposition to the reform. But they are daily pressed within narrower limits—they are more and more known- their numbers are diminishing, and public moral sentiment will at length take from them all power of harm. Their day is short, if the friends of the cause so will it; and that they have done so, the revelations of every day make more clear. Temperance Groceries—Temperance Hotels—Temperance Victualling Houses are every day increasing; and as this becomes more and more known, so will the power of the enemies of Temperance and their business places lose their hold on the community, by losing their custom. Every thing promises the fullest success to the cause, and gives nerve and stronger encouragement to its friends.

The meeting was duly organized, the President, John C. Warren, in the chair.

The record of the last annual meeting was read by the Secretary. The following officers were then chosen for the ensuing year: John C. Warren, President; Samuel Dorr, Vice President; Charles Tappan, Treasurer; Walter Channing, Secretary; Stephen Fairbanks, Moses Grant, Henry Edwards, Charles Brown, Edward Brooks, Counsellors.—The reading of the annual report was the next business in order.

John Pierpont moved its acceptance, and offered his reasons in an eloquent argument for the principles of the reform. He offered the following resolution.

Resolved, That to the extent of our power we will direct the attention of the public to the iniquity of giving the sanction of law to any immorality, under pretence of regulating or restraining it—and this will we do till it shall receive, as it deserves, the reprobation of this community; and till the traffic in intoxicating drinks shall be no longer protected by it against the assaults of reason, the force of truth, and the rebuke of insulted Christianity.

Alden Bradford seconded the motion to accept the report, and addressed the meeting with the deep earnestness, the heartfelt interest, which always characterizes his public remarks.

Mr Stewart, lately from Belfast, in Ireland, next spoke on the motion to accept the report. This document contains a brief sketch of the almost miraculous progress of Temperance in Ireland. Mr Stewart bore full testimony to the accuracy of this sketch—alluded most happily to the sympathy which exists among all friends of the reform wherever they may live, and of the remarkable coincidence in the views and measures adopted by its friends to promote its progress in different parts of the world. Mr Stewart is full of zeal in the cause—a ready speaker, simple and eloquent in language and manner, and is always heard with pleasure and improvement.

The Society voted unanimously, to accept the report, and that it should be printed.

Mr Pierpont's resolution was next passed.

Moses Grant now read the report of the Publishing Committee for the last year. It contains a very full statement of the publications by the Council for the last year, of the increasing demand for Temperance books, and the importance of meeting this demand in the fullest manner. The amount printed and distributed is very great and great good has been accomplished by this means of progress.

E. T. Taylor seconded the motion to accept this report in an address of unusual power and eloquence. He showed how much might now be done by the press for the cause—of the embarrassments thrown into the way by the repeal of the law of 1828—and of the vast, unmixed evil of the license system. The public speaker against Intemperance now, remarked Mr Taylor, finds the existing laws against him, and he against the laws. What more embarrassing situation than this to a lover of the State, and a friend to its laws?—We must trust to the press more than ever now—and most powerfully did he plead for his sailor brethren—the members of his church and Society—and that he might be furnished with the means—Temperance tracts and books—for their instruction and benefit.

The President, at the close of Mr Taylor's remarks, moved that the Society pledge itself that Mr Taylor's wishes be complied with in the fullest manner, and that he receive a constant supply of books for his people.

This motion was unanimously adopted.

J. H. Purkitt offered, from a committee of the Council, the following resolutions.

1. *Resolved*, That the Temperance cause holds a most responsible and important place in the system of agencies, by which the world is to be morally 'redeemed, regenerated, and disenthralled.'

2. *Resolved*, That this Society renewedly commend the cause of Temperance to the blessing of Almighty God—to his servants in the churches—and to the philanthropists of the world.

3. *Resolved*, That it is matter of devout gratitude that the cause of Temperance is the cause of the world, and that among all nations men may labor in it with the hope of equal success.

4. *Resolved*, That on a review of the operations of this Society, and the Divine favor with which they have been attended, there is no reason for discouragement; but, on the contrary, the Society perceive abundant cause for a grateful continuance, and more zealous prosecution of their labors during the ensuing year.

5. *Resolved*, That this Society invite the serious attention of clergymen, and of Christians generally, to the powerful moral influence that, with the Divine blessing, may be exerted by their instrumentality, in connection with this glorious work; and that they be requested to give to it, and to all engaged in it, their cordial and active co operation.

6. *Resolved*, That the principles of the Temperance reform are the principles of morality and religion—that they have a deep foundation, and are warmly cherished by the good and the wise both in Europe and America—that blessings multiply wherever they have hitherto prevailed, in every part of our country and of the world—and that they embrace within their benevolent scope every portion of the human family—showering their benefits upon all alike, whether poor or rich, whether bond or free.

7. *Resolved*, That the principles of Temperance, by laying the foundation of public and private virtue, provide the best preservative for our rights and liberties, and the best guarantee for the peace and good order of society; and that in this view they deserve the special patronage of the statesman and patriot.

8. *Resolved*, That the principle that the tempter is always more guilty than the tempted, the seducer than the seduced, the corrupter than the corrupted, and the betrayer than the betrayed, is equitable in law, correct in morals, and sanctioned by the Scriptures.

Whereas, According to the code of law under the Mosaic dispensation, 'If an ox gore a man or a woman that they die, then the ox shall be stoned—but the owner shall be quit: but if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman, the ox shall be stoned, and his owner also shall be put to death;' and *whereas* the principle of this law is eternal and unchangeable, and consequently as imperative upon us as on any individuals or people in past time, therefore

9. *Resolved*, That every man is responsible for 'the natural and foreseen consequences of his acts,' and for all the evils which result from his selfishness, or his indifference to the welfare and lives of others.

10. *Resolved*, That this Society most respectfully and earnestly entreat all those dealers in intoxicating drinks, who recognize the supremacy of the moral sentiments and of conscience, and their accountability to God, to pause and reflect upon the nature and consequences of their business; and to ask themselves whether, in view of the light which has been shed upon their understandings—in view of the solemn and awful truths which have been promulgated within their hearing and reach—and above all, in view of the judgment of the great day, they ought not instantly, to abandon a business pregnant with such untold and unutterable evils.

These resolutions were unanimously adopted. Stephen Fairbanks next offered the following preamble and resolutions:

Whereas, Distilled spirits have, from the foundation of our Government, been a common article of merchandize, under a limited restriction only, in consequence of which the State sovereignties have formed penal enactments by their authority, not only embarrassing, but often of a tendency to retard the Temperance reform: therefore

Resolved, That in the opinion of this Society, the friends of mankind, and the lovers of humanity throughout this extended country, should concentrate their strength, and make an appeal to the Congress of the nation, for the enactment of such prohibitory laws in relation to the importation and distillation of spirits, as in their wisdom will best prevent the alarming evils of intemperance.

Resolved, That the recent progress of the Temperance reform in Ireland is an occurrence which calls for the most sincere and devout thankfulness of every friend of true freedom. May the pioneers and veterans in the cause see to it that they emulate the noble-hearted people of that country, in the judiciousness of the means by which such astonishing effects have been produced.

The following resolution was offered by Mr Grant, and adopted.

Resolved, That it is expedient to raise $2000 the present year, to extend the operations of the Society, and to advance the Temperance Reform, and that the Council will adopt all such measures as may enable them to carry this resolve into effect.

At the close of the meeting, Mr Mellen moved that it be recommended to the council to consider the expediency of addressing a communication to the Emperor of China, expressing the hearty sympathy of this Society in his noble effort to suppress the opium trade, and so to remove from his subjects the most fruitful source of misery and crime, and to offer the sincerest wishes of the Society for the success of his humane and most highly honored enterprise.

J. C. Warren, President.
Walter Channing, Secretary.

Boston, May 30th, 1840.

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John C. Warren, George Hayward, Edw. Reynolds, Jno. Randall, J. Mason Warren, John Jeffries, John Homans, M. S. Perry, W. Channing, George C. Shattuck, Jacob Bigelow, Enoch Hale, W. Strong. George Parkman, D. Humphrey Storer, George W. Otis Jr., Winslow Lewis, Jr., J. H. Lane, Edw. Warren, George B. Doane, John Ware, George Bartlett, John Flint, J. V. C. Smith.

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Boston, Feb. 22, 1840. 1y

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